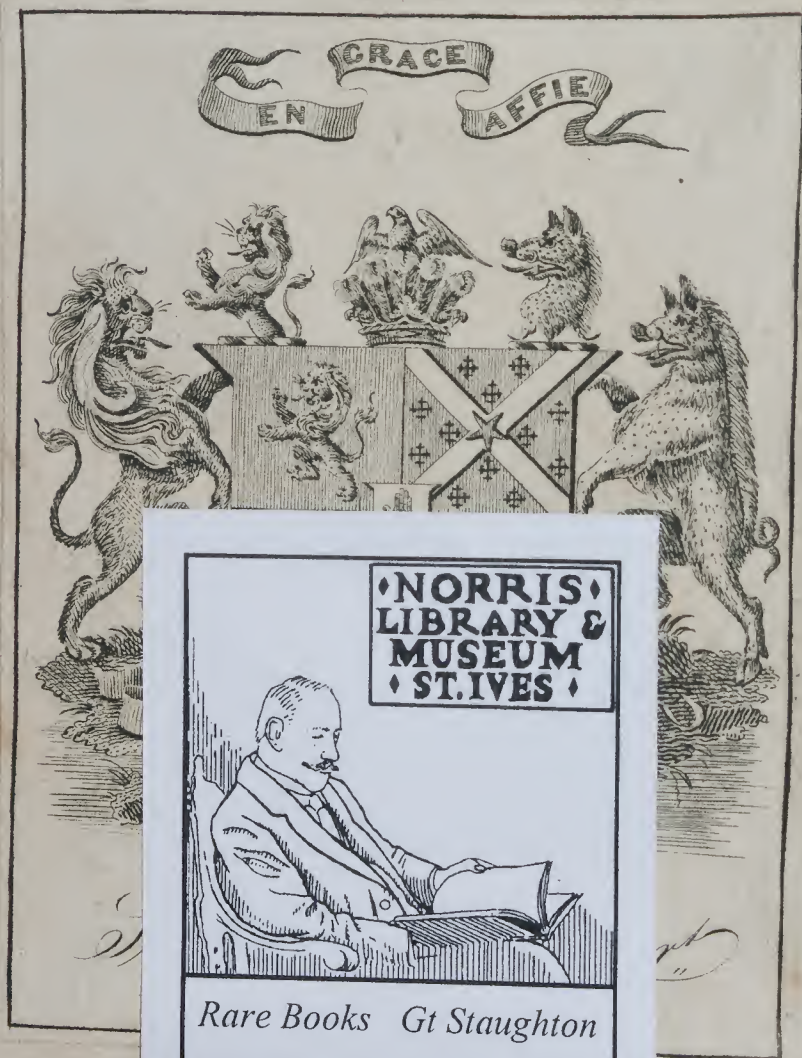


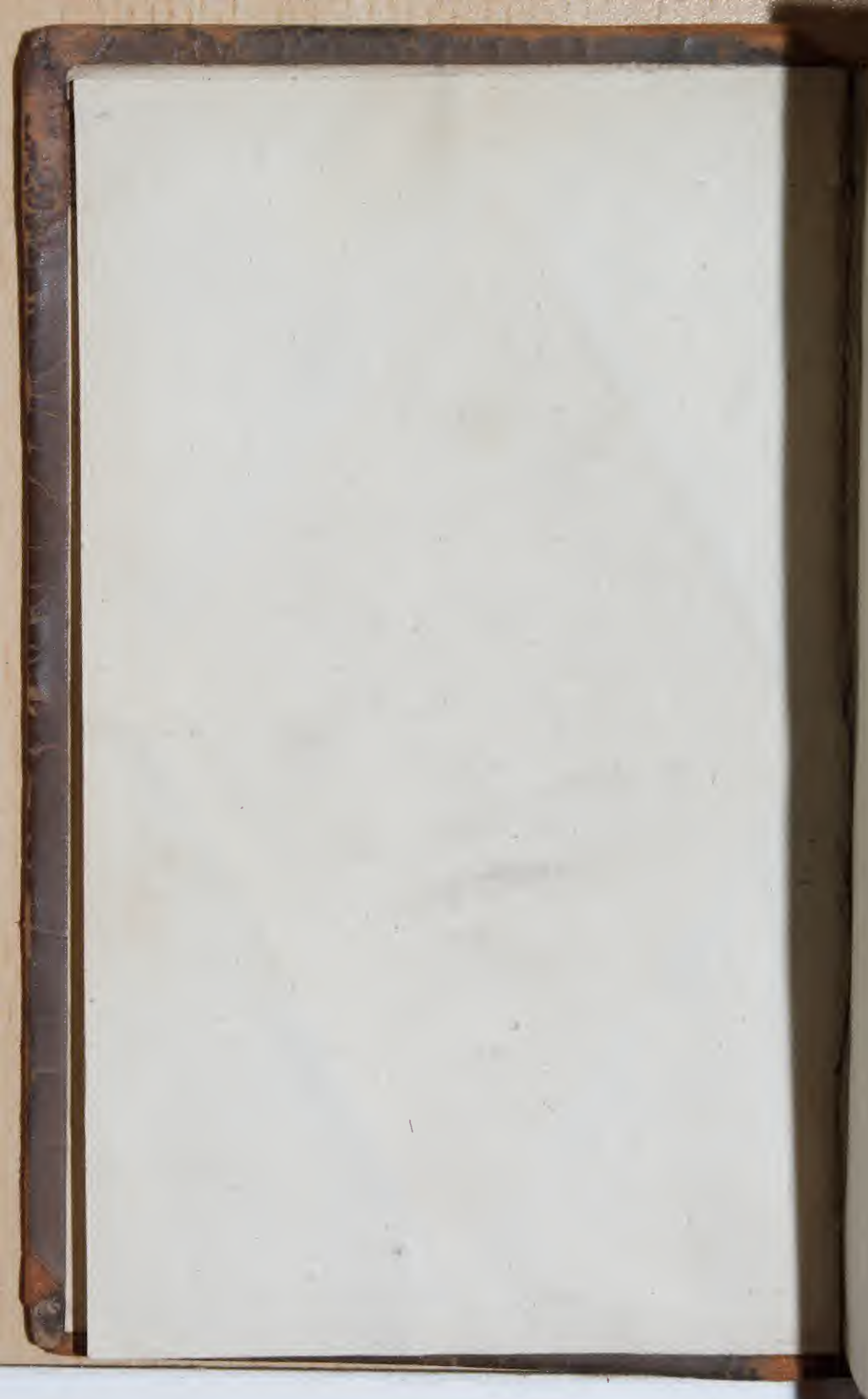
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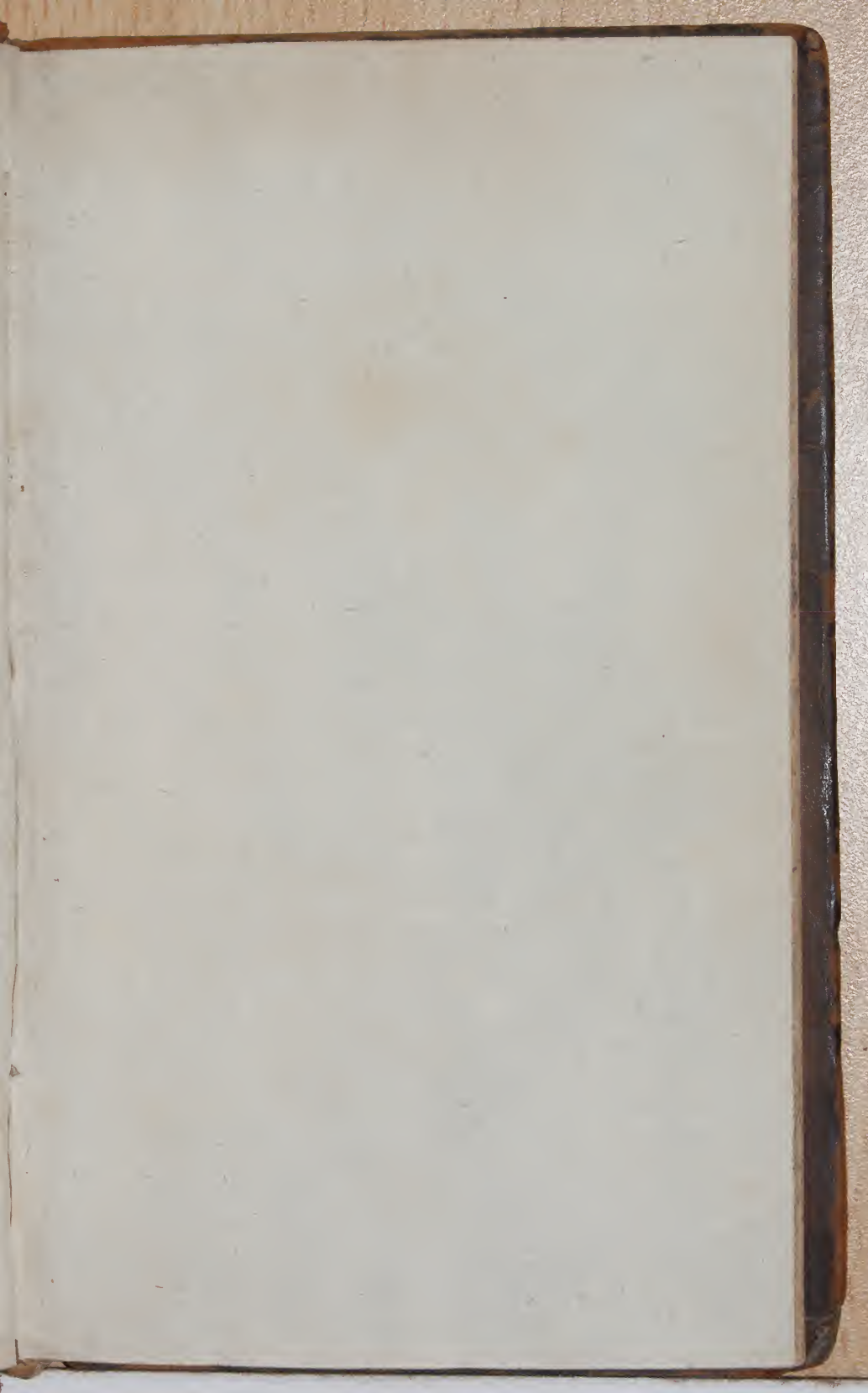
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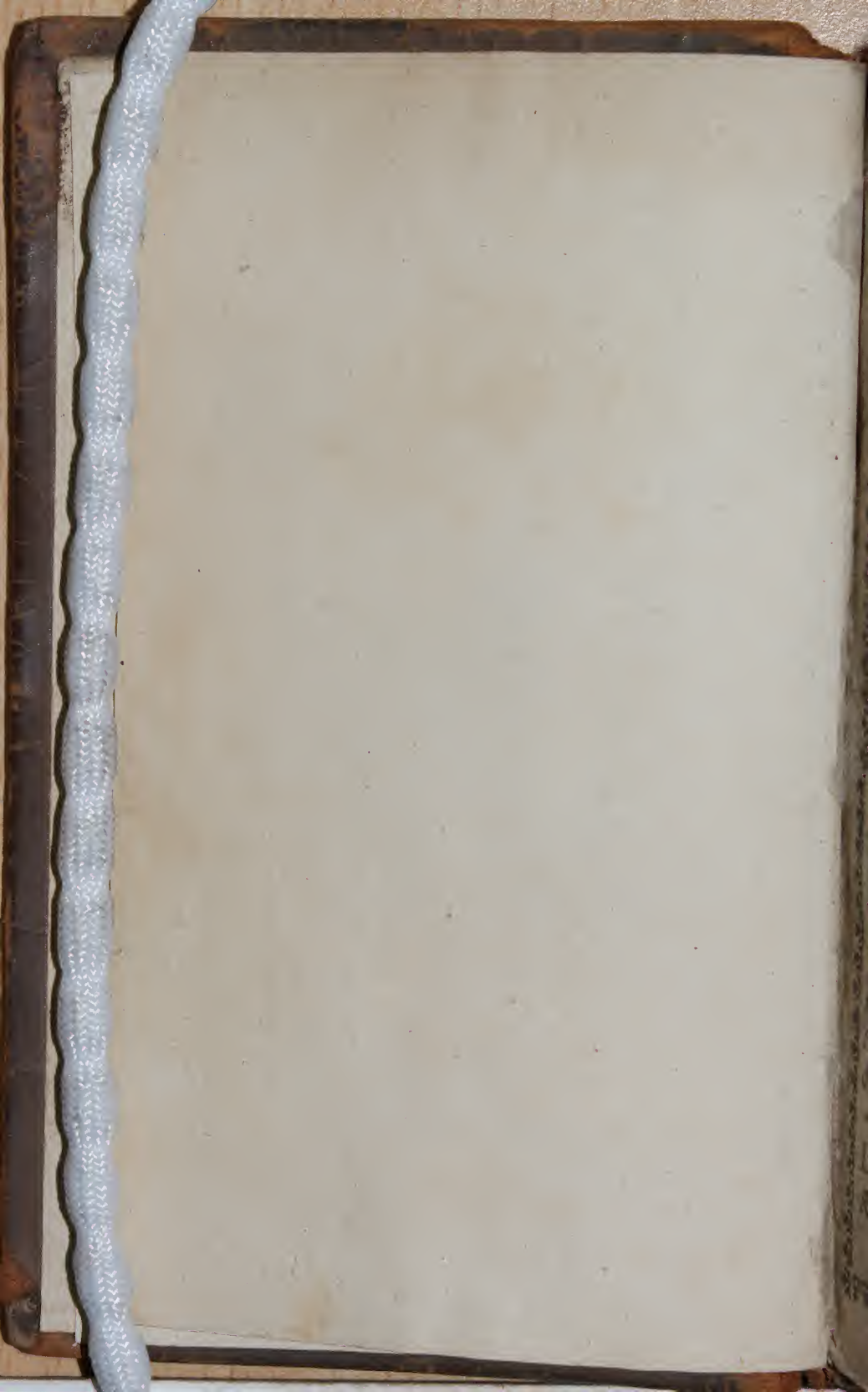


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SELECT
Cases of Conscience
TOUCHING
Witches and Witchcrafts.

By JOHN GAVLE, Preacher
of the Word at Great Staughton
in the County of Huntingdon.

Deut. 18. 10, 11, 12.

*There shall not be found among you
any one that maketh his Son or his
Daughter to passe through the fire, or
that useth Divination, or an observer of
Times, or an Enchanter, or a Witch.*

*Or a Charmer, or a Consulter with
familiar Spirits, or a Wizard, or a Ne-
cromancer.*

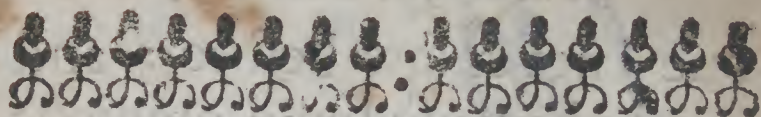
*For all that do these things are an Abo-
mination unto the Lord: and because of
these Abominations, the Lord thy God
doth drive them out from before thee.*

London, Printed by W. Wilson for
Richard Clutterbuck, and are to be sold
at his House in Noblestreet. 1646.

May 29. 1646.

I Have with much satisfaction and content perused this learned & judicious discourse, intituled [Select Cases of Conscience concerning Witches and Witchcrafts.] And finding it to bee very solide and seasonable, I allow it to bee Printed and published.

JOHN DOWNAME.



To his ever honoured
Valentine Vauton Esquire,
Colonell, and one of the Hono-
rable House of Commons. As also
to the other worthy Gentlemen ; together
with all the good people of the Parish
of Great Staughton in the County
of Huntington.

SIR,

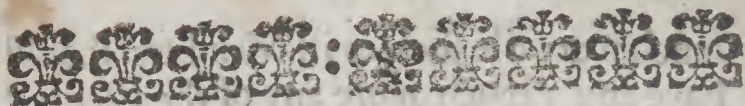
YOU here see, what the
the rest of the Parish
heard ; under one
moneths occasionall paines in
my place. I am forced to make
it publique, partly because I
suffered some opposition & af-
front in my preaching, from

The Epistle Dedicatory.

one I never saw before ; and partly because some opinions of it are spread since, by and among those that know me not. But chiefly to answer the expectation of those amongst whom I am knowne. I hope (what I here tender you) will speake the Trueth of an honest Conscience to the World ; the Affection of a carefull Pastor to the rest ; and to you Sir ! the gratefull (because much ingaged) mind of

Your humble Servant,
JOHN GAULE.

To



To the Iudicious Reader.

Reader ! I present thee
here with a Letter ; on
occasion of this publishing.
It were but lost labour to glosse
upon it. Thou mayest easily, reade
him, in his Letter, and mee, in my
Booke.

M. N.



Y service to your Worship pre-
sented, I have this day received
a Letter, &c. — to come to a
Towne called *Great Staughton*
to search for evill disposed persons called
Witches (though I heare your Minister is
farre against us through ignorance) I in-
tend to come (God willing) the sooner to
heare his singular Judgment on the behalfe
of such parties ; I have known a Minister in
Suffolke preach as much against their dis-
covery in a Pulpit, and forc'd to recant it
(by the Committee) in the same place. I
much

To the Reader.

much marvaile such evill Members should have any (much more any of the Clergy) who should daily preach Terror to convince such Offenders, stand up to take their parts against such as are Complainers for the King, and sufferers themselves with their Families and Estates. I intend to give your Towne a Visite suddenly, I am to come to *Kimbolton* this weeke, and it shall bee renne to one but I will come to your Town first, but I would certainly know afore whether your Town affords many Stricklers for such Cartell, or willing to give and afford us good welcome and entertainment, as other where I have beene, else I shall wave your Shire (not as yet beginning in any part of it my selfe) And betake me to such places where I doe and may persist without controule, but with thanks and recompence So I humbly take my leave and rest,


Your Servant to be commanded,

Matthew Hopkins.

The



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1 Case.  Hether it ought to bee beleevved, that there are any *Witches* ?

2. How many kinds of *Witches* may there be conceived ?

3. Whether there bee not sundry degrees of *Witches*, and *Witchcrafts* to be considered ?

4. What it is that makes a *Witch* to be a *Witch* ; and one that may justly bee so called and accounted ?

5. What are the signes and marks of a *Witch*, whereby such an one may bee rightly discerned, and so Censured ?

6. Whether *Witch-seeking* or *witch-finding* be an *Art*, *Vocation*, *Profession*, *Office*, *Occupation*, or *Trade of Life*, allowable in a *Christian Church*, or *State* ?

7. Whether

The Contents.

7. Whether all such Feats, trickes, pranks, and Exploits, as Witches are said to play; be credible to prudent Christians?

8. Whether the power of a Witch bee such, as is ordinarily supposed?

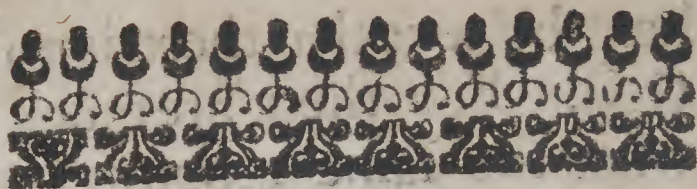
9. How the power and malice of Witches may be prevented, or redressed with a good Conscience?

10. Whether it be lawfull to consult with a Witch upon any occasion?

11. What punishment are Witches worthy of; or may justly be inflicted on them?

12. Whether a Witch may repent, and so be saved?

Select



SELECT

Cases of Conscience

touching Witches

and Witchcrafts.

1. Case, *Whether it ought to be beleeved, that there are any Witches?*

Hee that will needs
perswade himself
that there are no
Witches, would
as faine be perswaded, that
there is no Devill; and hee
that can already beleeve that
there is no Devill, will ere
long

B

2 *Cases of Conscience*

long beleeveth that there is no God. For there are much what the same grounds or motives both for the Atheist, and the Adiabolist. Both are errors and evils issuing, not only from a fond presuming folly, but also from a carnall dispensing security. Psal. 14. 1. And therefore when I consider that opinion of the Sadduces, Acts 23. 8. I cannot but wonder at the received ground for it. Who are said to deny all there cited, onely for this end; that so they might serve God more sincerely, and for themselves sake; blessing him even for a present being; and not doing

doing his wil, out of any expectation of a future reward. Whereas our late leaners and lingerers after such a kinde of sect, could be content to deny all these, meerly for this intent that so they might serve themselves wholly, sin more greedily, live now more securely, and feare no future penalty. But as doating sleepes or dreams, awaken to greater distractions: so doe false opinions, to the more fearfull Convictions; Especially all fond perswasions touching God or the Divel (if not otherwise recanted) are confuted by their own sad experience at the last. And (as to the point in hand)

I could instance from Story (but that I resolve against all such dilatations in this Epitome) how many have had no faith of witches being, til they have had a sense of them, and then their bewitched body or goods, has served to un bewitch them of their opinion & Conceit. But there are also a sect or sort, that (on the other hand) are as superstitious in this point, as these can be infidelious. They conclude peremptorily (not from reason, but indiscretion) that witches not only are, but are in every place, and Parish with them, every old woman with a wrinkled face, a furr'd brow, a hairy

ry lip, a gobber tooth, a squint eye, a squeaking voyce, or a scolding tongue, having a rugged coate on her back, a skull-cap on her head, a spindle in her hand, and a Dog or Cat by her side; is not only suspected, but pronounced for a witch. Every new disease, notable accident, mirable of nature, rarity of art, new and strange work of craft, may and strange work or just judgment of God; is by them accounted for no other, but an act or effect of witchcraft. And for this the Witch must bee suspected; and this suspition, though it bee but late, of a few, and those the under sort, yet is it enough to send for the Witch-searchers,

or witch-seekers (a trade never taken up in England till this) whose lucratory skil and Experience is not much improved above the outward senses. For if you will not admit a big, or a boyl; a wart, or a wen; a push, or a pile; a scar, or a scabbe; an issue, or an ulcer; for a palpable Witches marke: yet then shall it certainly be determined to be in such a place, as for shame, and in very truth, is not to be named. But to save the trouble and Charges of the witch-finder, they will undertake to try the Witch of themselves, yet by no other rules then those traditionall, and of their own

own superstition. Nay and (I tremble to record it) they will have the witch presently punished, and the issue thereof shall prove no lesse then capital; and yet by no Law, but that of their own Lawlesse fury. Now of these two sorts, I hold the last not only the more numerous, but the more dangerous of the two. Not that I thinke there is charity in the one opinion, as I am sure there is iniquity in the other. But for as much as the superstition of the one, is one maine cause of the others Infidelity. For I have known the simpler meaning therefore backward to beleeye any are thus guilty;

while they have observed the
ruder conditioned so overfor-
ward to pronounce upon the
innocent : yea and some wise
men too, have put it to a great
dispute, because they have
read (as appears in story) that
men of the most eminent wis-
dome and holinesse of their
times have (by such people as
these) been slandered for Wit-
ches. I could give instance in
*Abraham, Ioseph, Moses, Da-
niel, Athanasius, Wickles, Lu-
ther, &c.* And it is the more
easie to be believed, in that our
Saviour Christ himselfe, not
only escaped not so blasphem-
ous a Calumny, Matt. 9. 34.
and 12. 24. (I abhor to speake
what

what like Imputation of some in after Ages) but also foretold that his chiefeſt ſervants ſhould bee ſlaundered in like manner, Mat. 10. 25. But what? did Chriſt therefore deny that there were any Witches? nay hee rather confeſſes it for diſtinction ſake, Matt. 12. 27, 28. And verily no abuſe of men (either on one ſide or other) muſt debarre from concluding of Truth. I therefore (in a plain and full way) determine here, as doe the orthodox, viz.

That as there have been; ſo ther are, & wil be witches unto the worlds end. When Witches firſt were in the world, is uncertain, before Pharaohs Magicians,

gitians; we read *Ioseph* talking (like an *Ægyptian*) of divination, Gen. 44. 5. 15. (which he spake certainly not to bewray his Profession, but conceal his Person.) Old Authors relate that *Cham* was the first Witch (who among the Gentiles was called *Zoroaster*) and that hee taught this divellish Art to his son *Mizraim*, and he to the *Ægyptians* his People; and they that their learning to the world. Some say, the Divell was the first Witch when hee plaid the Impostor with our first Parents, possessing the Serpent (as his Impe) to their delusion, Gen. 3. and it is whispered that our Grandame Eve was

was a little guilty of such a kind of Society, inasmuch as such an Enmity was immediately denounced upon it. But no matter whether Witches & Witchcrafts began with the world or no; we are too sure they are not like to end, but with the world, 1 Tim. 4. 1. And speaking of the world & Witches, I take roome enough to determine their Existence. For haply in some Places, and at some purer Times of the Church, a Witch may not then and there be found, Deut. 18. 10. Micah 5. 12. Zach. 13. 2. at least wise comparatively, not in those Multitudes, or Multiplicities. And thus explained
my

my determination stands firm to any mans beliefe for these Reasons following.

1. Because the holy Scriptures speake of Witch-craft as of a specifike sin, 1 Sam. 15. 23. Gal. 5. 20. Now no accident can subsist without a Position or Concession of its proper subject in whom it must of necessity inhere. 2. The word of God discovers and describes them by their severall names, Deut. 18. 10. Now names are not given to things that are not: nay the variety of names serve to note their Multitude in the Concrete, as well as their multiplicity in the Abstract. 3. God Almighty has Enacted Lawes
and

and Penalties against them,
Exo. 22.18. Lev. 20.27. which
were not instituted for, nor can
be executed upon shadowes &
meer nothing. 4. It is carefully
forbidden to seeke after such,
Levit. 19.31. which how vaine
were it if none such were to be
found ? Because though indi-
viduall acts may perish with
the Authors, yet never any
specifique sin (once here) quite
vanished hence; but (through
the common roote of Corrup-
tion) was propagated to all A-
ges. 6. Because the Devill
(through his depraved know-
ledge) hath devised perpetuall
Rules of Witch-crafts; such
as he not only suggests imme-
diately

diately and occasionally ; but hath delivered them to impious wretches , to be traditionally taught and communicated from one Generation to another. 7. Because the Divell labours continually to uphold the visibility and eminency of his kingdome, which he doth in and by, none more then such as these. 8. Even Heathen by the light of Nature, have asserted such to be: nay and by the Law of Nature, convinced them to be such. 9. The opinion and judgement of so many learned men in all professions. (Philosophers, Historians, Lawyers, Physitians, Divines, Schoolmen, Summists, Casuists,

Casuiſts, Kings and Princes) that have ſhown ſo much Art and induſtry, in their demonſtration and diſcovery. 10. The obſervation, Tradition, confeſſion, praſtiſe and experiment hereof (in all Ages, and among all Nations) is more then manifeſt.

The Generall thus confirmed, let me alſo adde a touch upon theſe particulars. 1. That Witches have been more frequent in ſome Ages of the World, then others, namely, the more blind, diſſolute, paganish, Idolatrous, ſuperſtitious. 2. That Witches have always abounded in ſome coaſts of the World, more then others

thers; as namely, where the Gospell is not; where it is not so plain, pure, and powerfull; and where Witch-craft is made either their Religion, or their Trade. 3. That Witches are to be found in some Religions, more then others, that is to say, not only wher witch-craft it selfe is counted a Religion; but where Religion it selfe is superstitious, and so disposing to Witch-craft. 4. That there has been, are, and are likely still to bee, more Witches under the Popish; then in the Protestant Religion. For not only their Popes, Priests, Fryers, Nuns, (many of them) have been notorious Witches:

Witches: but their præstigious miracles, & superstitious rites little better then kindes of Witch-crafts.

Now though I find it easier to determine of Witches, that they are; then to discover what they are, yet I may give occasion to apprehend something to that purpose, from this one maine conclusion, viz. That Witch-craft, or the sin of Witches, is the most great & grievous, the most deadly & damnable sin, that a mortall man may be guilty of. I conceive it second to none that can possibly here be committed, and my Reasons are,

1. Because it is called an abomi-

bomination unto the Lord,
Deut. 18. 12. which is never
said but of those Impieties
that are of all other most Exec-
crable.

2. Because all other sins and
disobediencies, are but compa-
red to this for hainousnesse;
1 Sam. 15. 23. Now the thing
compared is alwaies inferiour
to that to which it is compa-
red.

3. Because Witch-craft in
Hebrew, Greek, and Latine is
commonly called by the name
of Evill-doing : signifying (as
say the Antients) that it is the
greatest evill that can be done.

4. Because it is the most ma-
licious and immediate aver-
sion

sion from the greatest Good;
and the most malicious and
immediate conversion to the
greatest Evill. For here is God
Renounced and defied; and
the Divell embraced and ado-
red.

5. Because no sin upon earth
so tempts God, as Witch-craft
doth. Next to the Divells im-
pudent tempting of Christ:
was *Balaams* importunate
tempting of God. It even
tempts the Divell to tempt
God. For little or nothing can
the Divell doe for the Witch
by a Leaguer Commission; but
as hee is faine to tempt Gods
Permission at every turn. Else
Satan had not craved a second
power

power against *Iob*; after a confession of the first.

6. Because it is the most abhorred of all those sins, which we call the sins against Nature. Not onely in regard of that horrid illusion of an Incubus: but also in respect of common society; for as it is most naturall for man to be sociable, so it is most unnaturall to him to associate himselfe contrary to his kinde. And so much the more in this, in that it is against not only a naturally arising, but a divinely imposed Antipathy, Gen. 3. 15. 1 Cor. 10. 20.

7. Because a Witch is an Antichrist, opposite to Christ not only

only in his Works, but in his Person; for as Christ is a God incarnate: so is a Witch (as it were) a Divell incarnate. I do not say, a Witch is the Antichrist; but I am sure, the Antichrist must needs be a Witch, 2 Thes. 2. 8. 9, 10, 11.

8. Because the blasphemy against the holy Ghost, is grounded upon an imputation of Witch-craft, Matth. 12. 24, 31. And the sin it selfe appeares (by direct literall deduction) to be a malicious imputation of the works of the Devill to God; and of the works of God to the Devill: which who are so guilty of as are Witches, that make God their Divell,

Divell, and the Divell their God? as is evident to be observed, in their solemn and explicate pact or League. Neither do I know any one particular sin, to which the expression of the sin against the holy Ghost in Scriptures, with the properties that Divines make thereof, may be more aptly & precisely applyed, then to this sin of Witch-craft.

2. Case. *How many kindes of Witches may there be conceived?*

A Right beliefe of Witches cannot bee without some distinct conception of their kinds, holy Scripture (to set forth their severall kinds) reckons up 8. severall names of

of them at once. Deut. 8. 10. 11.
Some say nine; making the
first paraphraſticall deſcripti-
on (that of cauſing the ſonne
or the daughter to paſſe thro-
row the fire) to bee a certaine
ſpecies of Witch-craft: which
I conceive rather to be a gene-
rall Act or Rite, of confecra-
ting or devoting themſelves &
theirs to the Divells ſervice;
answerable to that which wee
commonly call the Witches
Covenant, Compact, or Con-
foederation with the Divell.
Because it is ſtill ſet before
thoſe other particular Acts, as
if it were but ſome kind of
preparation or diſpoſition to
them, Lev. 20. 5, 6. 2 King. 21. 6.

All

All the rest of the Words, or Names (were it not that ple-
nary Enumerations cannot be
without distinctions) are so
promiscuously used, variously
translated, and indifferently
interpreted, that it is hard to
observe any specifick diffe-
rence between them. Give me
leave to ghesse at them as di-
stinctly as I may. 1. Wee thus
translate the first, One that u-
seth divination. But the He-
brew speakes somewhat more
Emphatically, One divining
divinations. To shew, that such
his divinations were of his
own divining, or devising;
who presumed, or undertook
to teach or tell of things con-
tingent

tingent and fortuitous, whether future, or absent; and what hereafter might happen to such a person, such a State; And such a one I may not amisse call the Gipsie, or fortune-telling Witch. 2. An Observer of Times. The Radicall derivation of this Word or Name is thought so various, that I know not well how to determine here, what kinde of Witch. Some conceive it from an Hebrew root that signifies to answer, being interrogated in dubious matters; and so I may say it is the Oracle Witch. Some from casting a mist before the eyes, and then is it the jugling or

C

præsti-

præstigious Witch. Some from a word of the Clouds; then is it the Astrologian, Starre-gazing, Planetary, Prognosticating Witch. Some from a word that notes a Time, and that destinate or determinate to such a purpose, as lucky, or unlucky; then is it the superstitious season-searching, or (if you will) the Time-serving Witch.

3. An Enchanter, or a chaunting Witch, using to that purpose certaine Odes, Songs, Verses, Tones, Numbers, and may signifie either the Can-ting or Calculating Witch. But there is a word of fuller and nearer sound to the originall, that signifies the Serpent: so
may

may it bee the Serpentine, the venefick or Poysonous Witch. 4. Or a Witch. The Originall Word is used so promiscuously, for all manner of Witches, that makes our Translators to render it in the common English word onely. Yet doth it more narrowly import, such a kind of Witch that works partly after a poysonous, partly in a praestigious way. 5. A Charmer, and that is an Exorcist or conjuring Witch: But the Hebrew expresses it thus, one joyning Society, viz. either with the Devill, or with other Witches: and so it is the assembling or the associating Witch. 6. A

Confulter with Familiar Spirits. The Hebrew intimates, one that carried the Spirit in a Bottle, a Bag, a Pitcher, and so kept it as a familiar; or rather whose Belly heaved, and swelled, and sounded like a Bottle, whence the Devill spake or replied: and thus is it the Gastromanticke, the Ventriloquist, or if you will, the Bottle-bellyed Witch. 7. A Wizzard, or Sciolist, that is the Magicall, Speculative, Scientiall, or Arted Witch. 8. A Negromancer; that is one that sought to the Dead, and consulted them, to know what should become of the Living. Or, that haun-
ted

ted Graves and Sepulchers, as well prædigiouſly to raiſe the dead, as to be præſtigiouſly reſolved by them. You may call ſuch an one, the Mortal or the deadly Witch.

To all theſe Names, more then ten times might be added from other Languages, expreſſing the ſeverall ſorts of Witches and Witchcrafts; either from their Nature, Art, power, practice, matter, form, end, author, meanes, instrument, or effect. But (becauſe I labour all I may to bring the whole buſineſs to a Breviate) I ſhall onely treat of ſuch kinde or ſorts of them, wherein they are more univerſally both

comprized and distinguished.

1. According to the vulgar conceit, distinction is usually made betwixt the White and the Blacke Witch: the Good, and the Bad Witch. The Bad Witch, they are wont to call him or her, that works Malefice or Mischiefe to the Bodies of Men or Beasts: The good Witch they count him or her, that helps to reveale, prevent, or remove the same. But such consider not, that devils (with as certaine a Science and as safe a Conscience) may be distinguished into Good, and Bad, as Witches. Rather, that the accounted Good Witch, is indeed the worse and more wicked

wicked of the two. For as Satan, being a Fiend of darknes, is then worst when hee transformes himselfe into an Angel of Light : so likewise are his Ministers. Now both these working by the Devill, whereas the worst hurt that the one does, proves but to bewitch the Body, or outward man : the best helpe that the other can doe, tends and turns to bewitch the inner man or Soule. In as much as it begets in the party to be thus holpen; either a Petition, or at least an inquisition : either a perswasion, or at least an expectation; which is a faith or assent of the same nature that the Witch

now workes by. Notwithstanding all this it is objected, that the Good Witch does good, & opposes the Bad Witch, and the Devill, and therefore certainly can be none of his, nor have any dealings with him. For if Satan cast out Satan, he is divided against himselfe, how shall then his Kingdome stand? Matth. 12. 26. Are not these now the Patrons of Witches themselves that can make Scripture plead for them? To whose mis-applying it is thus replied: That if Satan should cast out Satan spiritually, or out of the soule, here were a division indeed, and now his Kingdome could in no wise stand:

stand : But for Satan to cast out Satan corporally, or out of the Body onely ; this may be done by a combination, and so his Kingdome may grow the more. For thus he agrees, and willingly yeelds to his owne Children and Instruments to be (even by them) ejected out of the Body : that so by the faith (both of the doer and receiver) he may the more easily be admitted into the Soule.

2. Witches may universally be thus distinguished into either the Arted or the Pacted Witch. The Arted Witch, or one onely speculative upon the abstruse Mirables of Na-

ture: who by searching into her occult Qualities, her hidden powers, and secret virtues, her Sympathies and Antipathies; and by applying fitly Actives unto Passives; now urges nature so Artificially, that he makes her conclude & assent to work wonders: (And happily thus far may proceed both with true Sciēce, & good conscience.) But what through vanity of Science, error of Conscience, lability of innocence; what through curiosity, Credulity, vain Glory, &c. is at length taken in the snare of præstigious and Diabolicall delusion. And now applies the Creature to those ends and
uses;

uses; to which, either by its owne propensity, or by Gods Institution, it was never inclined. The pacted Witch is one only Operative, about some prodigious or Praestigious things, and that only by virtue of a superstitious Compact or Contract made with the Divell, without, or against all Rules and orders of Nature, Art, or Grace.

3. A generall distinction (as touching kinds) may be of the Active, and the Passive Witch. The Active Witch I conceive to Act together with the Divell; but the Passive Witch to be Acted rather by him. One by way of Confoederation; the other

other by reason of some obsession, One as it were tempting the Divell ; the other rather tempted by him. One as it were the Author, and the Divell the Instrument ; the other but the bare Instrument, and the Divell the sole Author. One maliciously rejoycing and glorying in prodigious pranks and Exploits; the other somewhat irking and ashamed. One not infesting onely, but infecting also, by seeking to make others Witches ; the other willing or wishing rather to bee unmade it selfe. Of the one kinde I reckon the Witch of Endor; 1 Sam. 28. of the other, the Damsell in the Acts, Acts 16. Yet

16. Yet ought even the Passive Witches to bee distinguished into the meerly, and the mixtly Passive. The meerly Passive be simply dæmoniacks, but not Energumenists. That is mainly suffering, rather then Acting by the Divell: more ex-cruciated and afflicted, then occupied or exercised by him. The mixtly Passive be not the Obsessed only, but the Opera-tive likewise. Of more Active at first in giving up their Wills to Satans slavery, now become more Passive and led Captive by him at his will. First offer-ring themselves freely and vo-luntarily; after forced, and as it were necessitated to doe his drudgery.

drudgery. The Divell now infesting them, if they grow slacke to infest others.

3. Case. *Whether there be not sundry degrees of Witches and Witchcrafts to be considered?*

ORiginall sin indeed (being one & alike in all) admits of no variety of degrees in any. But witchcraft is an actuall, & therefore none are borne, all are made Witches. Talk they what they can of an Incubus, the Divell and the Witch produce not to witch-craft by Generation but seducement. Moreover, when by witchcraft one growes so high as the sin against the holy Ghost, ther's now no further measure
(save

(save in numericall Acts) for one Witch to exceed another. Otherwise there's no sinne (taken indefinitely) but may admit of severall Measures, and so (to every mans consideration) lighten or lessen the guilt or poenalty to that subject in which it inheres.

It is worthy to be conscionably waighed ; that in witch-craft there is an Inchoation, as well as a Consumation. 1. The Inchoation or disposition to witch-craft is in superstition. The Fathers, and Schoolmen therefore are not much amisse in defining witch-craft by superstition : Making this to be the Genus, and gathering the other

other in all the species under it, so that no kind of Witch-craft may be named, which is not found upon superstition, and works not by it. Because in this main Act, superstition and Witch-craft both agree; to apply the Creature as means unto those ends and uses; unto which it is neither apt by its own nature, nor thereunto ordained by divine Institution. Only these two differ in degrees; for superstition is witch-craft begun, and witch-craft is superstition finished. Wherefore now, since Superstitions are the feedes of witch-crafts; and we all have in us the seeds of superstitions; how ought we then

then to take heede of nourishing superstitions; and those especially that bend & dispose to witch-craft? which are indeed too much to be observed in the Observations, Traditions, Opinions, Affections, Professions, Proverbs, Practices, Occupations, and Conversations of the Vulgar. Lord! how many are the forceroous superstitions of the Many? As they are too too notorious; in observing of seasons for lucky or unlucky; in foretelling of Fortunes and destinies; in marking of Contingences and Casualties; in casting of Lots; in regarding of dreams; in making of meales, in using
of

of sports, in securing of feares, in promoting of hopes, in curing of diseases, in making of Marriages, in taking of Journeys; and the like: All which (in truth) are grand superstitions, or petty kinds of witchcrafts. Yet are not to bee neglected neither: for without Gods good Grace, and great mercie, they easily grow to a higher measure or degree of that kind of malignity. 2. The Consummation and Completion of witch-craft, is in the Witches absolute Pact, and reall Pact, whereby it is covenanted & consented to work, not by God, not by nature; not by Art, not by reason; but
by

by diabolicall delusions alone.

Likewise of reall and absolute Witches, there are several degrees to bee considered according to severall kindes of them. As the good Witch is to bee judged and esteemed worse then the bad; the Idolatrously pacted, worse then the Cunningly Arted, the perniciously operative, worse then the fondly speculative: the mischievously Active, worse then the abused Passive. For if among very Divels one may be found worse then another, Lu. II. 26. how much more among Witches? nay even among Witches of the same kind, there are also considerable

rable degrees or aggravations to guide a Conscience, either as touching private Estimati-on, or publike Censure, viz. 1. From the Time, as the inveterate Witch is to bee thought worse then the Novice. 2. Place, As a Witch at Court, is worse then a Witch in the Countrey, and a Witch in the Church worse then a Witch in her own Cell. 3. Sexe, As the Male witch is worse then the Female. For though she may be more envious and malicious; yet he has abused the A-bler and Nobler Sexe. 4. Degree or Quality, as Jezabel was worse then the Witch of Endor. 5. Profession, As the Christian

ftian Witch is worfe then the Pagan. 6. Office, As the Clericall is worfe then the Layicke Witch. 7. Object, As to practife witch-craft on Men is worfe then if on Beasts only. 8. Malicious intent, As to have made one Witch, is worfe then to have bewitched many.

4. Case. *What it is that makes a Witch to be a Witch, and one that may juftly be fo called and accounted?*

IT is fafe to believe that there are Witches; and that thofe alfo are of feveral kindes and degrees. But very unfafe to pronounce peremptorily upon fuch and fuch for Witches; and that upon falfe grounds, as vulgar report, bare fufpition,

on, suspected Ancestors, decrepit age, froward affection, an ill tongue, or any casual accident or Event. Right effects are only censured with a safe Conscience, by those that are able to discern them in their proper Causes; Now therefore 4. Causes are to be observed, all concurring to the making up of an absolute Witch, viz. God utterly deserting, the Devill delusively invading, speciall sins hereunto disposing, and the Compact throughly Compleating.

I. God the deficient Cause. His desertion was enough to make an Angell become a Devill; how much more then for
a man

a man to become a Witch? Yet all this is no adding to the Creatures malice, but onely to give it up to its owne power, that it may be knowne how evill it is, if his goodnesse bee once substracted. Nay, God is here not only a permissive, but a directive cause. For what forbids that God should not as justly and wisely concur in this Act, as in all other evils of sinne? Yea great Reasons are to bee given both for his permission and direction herein. As, 1. for the manifestation of his owne Glory. As hee did the first Witches we read of, Exod. 7. 12. and 8. 18, 19. 2. For the tryall of the faith & patience

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patience of his Saints and Servants, Deu. 13. 1, 2, 3. 3. For the hardning of the wicked in their wilfull delusions, Exod. 7. 22. 2. Thes. 2. 9. 11. 4. For to make the Witches themselves examples of his justice both here and hereafter, Exo. 9. 12. Isa. 19. 3, 4. & 44. 25. Act. 13. 11. Revel. 21. 8. 5. For the more confusion of the Devill himselfe both in his frustration and ejection. Isa. 44. 25. Mic. 3. 6, 7. Matth. 12. 28, 29. 1 Ioh. 3. 8. Acts 16. 18.

2. The principall Efficient of a Witch is the Devill, who indeed is the father of all such; and they his chiefly begotten Children. I meane it not by
way

way of Incubus; which I cannot believe to be other then the height of all phantasticall Delusions, though the Patrons of it never so earnestly instance in those hairy ones, or shaggy ones, (for so the word sounds being either way pronounced) Lev. 17. 7. Isa. 13. 21. By which are to bee understood not devills Brats, but Devills themselves that appeared to Witches in such shapes when they worshipped them: Or in the Fawnes, Satyrs, Sylvanes or Syrens, that the Poets sing of: Or in the Legendary Stories of our Merlin or their Magdalen: Or in the Plebeian-traditions of

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Fairies,

Fairies, Elfes, and Changelings: Or in the old or latter Stories of such like Indian races. All these are not enough to move my beliefe; and so much the lesse, because they have impudently blasphemed *Divum Lutherum*, to be one of this brood. But when, I say, the Devill is the Father of Witches, I meane it after no other manner then as hee is of all the wicked, John 8.44. by the seduction of sinne, not any production of nature. Yet I grant them his Children by a more speciall and mutuall adoption, and of all others most bearing his Image and similitude. And thus he goes about
his

his worke in their forming & framing. All Witchcrafts for their Originall, Invention, Operation, and use, being primarily in the Devill (as the Issues of his depraved knowledge) onely he perceives that hee wants fit instruments for their execution. And therefore finding a faithlesse heart, a froward nature, a feeble Sex, an impotent age, an illiterate Education, a melancholy constitution, and a discontented condition: hee now workes further (and for his speciall purpose) to blinde the understanding more and more, to deprave the will, to inordinate the affections, to perturb

the passions, to possesse the interiour, and delude the exteriour senses : and so infusing execrable suggestions, of murmuring against God, and desire of Revenge against Man; he thus though not absolutely inforces them, yet efficaciously inclines them to become Witches. And it is further to be observed, that the fittest subject or matter for him here to worke upon, are women commonly : And therefore (in Hebrew) a Witch is for the most part rendred in the Foeminine gender; and there are many proverbs like that of the Rabines, More women, more Witches. The reason hereof

hereof is rendred variously, from the Sexes Infirmary, Ignorance, Impotence of passions and Affections melancholy, solitarinesse, timorousnesse, credulity, inconstancy, &c. But let not the Male bee boasting, or secure of their Sexes Exemption or lesse disposition. For wee read of Pharaohs Magitians, Nebuchadnezzar's Astrologers, Manassehs Wizards, of Balaam, Simon Magus, Elymas the Sorcerer, &c. As well as of Jezabel, the Witch of Endor, the Pythonisse, &c. And those the more notorious and malignantly operative Witches of the two.

-3. Themoving or provoking
D 3 Causes,

Causes, are divers sins, that more eminently dispose to witchcraft: such as are, 1. Idolatry; therefore are these two (Idolatry & witchcraft) conjoined so frequently, Lev. 20. 5, 6. 2 King. 21. 5, 6. and 23, 24. Gal. 5. 20. 2. Superstition; as is said before. 3. Swearing, and blaspheming, Mal. 3. 5. 2 Thes. 4. 9. 4. Imprecation or cursing, and therefore to curse, is as much as to bewitch, Num. 22. 6. 5. Inordinate vagrant lusts, 2 Kings 9. 22. Nahum 3. 4. 6. Curiosity, this makes the Magicall Witch, Acts 19. 19. 7. Envy, hatred, malice, desire of revenge, Gal. 5. 20. 8. Depraved and indulged Melancholy;

choly; which notably disposes the matter to the introducing of such a forme, Isa. 13. 21. & 34. 13, 14. 9. Covetousness, poverty, &c. Mic. 3. 11. Nah. 3. 4. That all these are provocations to Witchcraft, wee have it abundantly in story, even from Witches owne Confessions. And this use are wee to make of it, that as we would not bee given over to Witchcraft: so should wee not give our selves over to those sinnes that so proximately dispose & incline us thereunto.

4. The formall cause of a Witch, is the Covenant, Compact, Contract, Confœderation, League, societie, familiar-

rity with the Devill. Which hidden mystery of iniquitie is more generally consented to, that it is; then exactly disclosed what it is. All are ready to take the Witches Compact for granted, yet few (for ought I see) can well tell us what it is. Nay the Learnedst, are readier to distinguish it, then to define it. So that hereupon it hath been somewhat dissented; and that moreover in regard of Satans prestigious delusion herein, ludibrious convention, prodigious profession, impious stipulation, perfidious intention, ridiculous obsignation, &c. And (in very truth) but
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to Discusse this said solemn Pact or League (according to probabilitie or possibilitie) as it is meerely related touching the formality or solemnity of it: were enough to settle a judicious mans faith upon the vanity of it: if not upon the nullity altogether. For thus Fryarly Authors, together with the Tradition of the vulgar, make it up like a Tale or Legend, viz. How that the Convention for such a solemne Initiation being proclaimed (by some Herald Imp) to some others of the Confederation; on the Lords day or some great Holy day, or chief Festivall, they meete in some

D 5 Church

Church neer the Font, or high Altar, & that either very Early, before the Consecrated bath tolld, or the least sprinkling of holy water; or else very late after all services are past and over. Where the party in some Vesture for that purpose, is presented, by some Confederate or familiar, to the Prince of Devills; sitting now in a Throne of Internall Majesty, appearing in the form of a Man (only labouring to hide his cloven foote) To whom (after often bowing, and homage done in kissing his backe parts) a petition is presented to be received unto his Association and protection; And first (if

(if the Witch bee outwardly Christian) Baptisme must bee renounced; and the Party must be Re-baptized in the Devills name, and a new name is also imposed by him: and here must be God-fathers too, for the Devill takes them not to be so adult, as to promise and vow for themselves. But above all, he is very busie with his long nayles, in seraping and seratching those places of the forehead, where the signe of the Croisie was made, or where the Chrisme was laid. In stead of both which, he himselfe impresses or inures the marke of the Beast, the Devills Flesh-brand upon one or other part
of

of the Body: and teaches them to make an oyle or oyntment, of live Infants stoln out of the Cradle (before they be signed with the sign of the Crosse) or dead ones stolne out of their Graves, the which they are to boyle to a Jelly; and then drinking one part, and besmearing themselves with another, they forthwith feel themselves imprest and endowed with the faculties of this mysticall Art. Further the Witch (for his or her part) vowes, (either by word of mouth, or peradventure by writing, and that in their own blood) to give both body and soule to the Devill. To deny & defie God the Father,

ther, the Sonne, and the Holy Ghost. But especially the blessed Virgin, convitiating her with one infamous nick-name or other. To abhor the Word and Sacraments, but especially to spit at the saying of Masse. To spurne at the Crosse, and tread Saints Images under feet. And as much as possibly they may to profane all Saints Reliques, holy water, consecrated salt, waxe, &c. To be sure to fast on Sundayes, and eat Flesh on Fridays, not to confesse their sinnes however they do; especially to a Priest. To separate from the Catholike Church, and despise his Vicars primacy. To attend his noctur-

nocturnall Conventicles, Sabbath, Sacrifices. To take him for their God, worship, invoke, obey him, &c. To devote their Children to him, & to labour all they may to bring others into the same Confederacy. Then the Devill for his part promises to be always present with them, to serve them at their beck. That they shall have their wills upon any Body, that they shall have what riches, honours, pleasures they can imagine. And if any be so wary as to thinke of their future Being, he tells them they shall be Principalities ruling in the Aire; or shall but bee turned into Impes at worst.

worst. Then hee preaches to them to be mindefull of their Covenant, and not to faile to revenge themselves upon their Enemies. Then he commends to them (for these purposes) an Impe, or Familiar, in the shape of a Dogge, Cat, mouse, rat, wealle, &c. After this they shake hands, embrace in armes, dance, feast & banquet, according as the Devill hath provided in Imitation of the Supper. Nay, oft times he marries them ere they part, either to himselfe, or their Familiar, or to one another, and that by the Book of Common prayer (as a pretender to witchfinding lately told me in
the

me in the Audience of many.) After this they part, till the next great conventicle or Sabbath of theirs, wch is to meet thrice in a year, conveyed as swift as the winds from remotest places of the Earth, where the most notorious of them meet to redintegrate their Covenant, & give accoūt of their Improvement. Where they that have done the most execrable mischiefe, and can brag of it, make most merry with the Devill, and they that have been indiligent, & have done but petty services in comparison, are jeered and derided by the Devill and all the rest of the company. And such as are
absent,

absent, and have no care to be
assoygned, are amerced to
this pænalty, so to be beaten
on the palms of their feete, to
be whipt with iron rods, to be
pincht and suckt by their Fa-
miliars till their heart blood
come, till they repent them of
their sloath, and promise more
attendance and diligence for
the future. Thus you see what
we are likely to attain to, by
searching too precisely into
Diabolicall solemnities; a-
mongst some probabilities to
manifold Impossibilities, & ab-
surdities, among some truths,
to manifold superstitions.

But laying aside all curiosity
(as indeed not necessary) in
seeking

seeking to informe or resolve
our selves of the form or man-
ner of this Diabolicall Com-
pact: weemay with modera-
tion content our selves, that
some reality is to be concei-
ved, amongst many præstigi-
ous Delusions. A substantiall
Covenant, notwithstanding all
the fallacious Ceremonies.
Though nothing but Impo-
stures in the principall Agent,
yet reall Depravation in the
rationall Instrument. For albe-
it this mysticall Leviathan
will make no faithfull Cove-
nant, Iob. 41.4. nor can be-
cause of the irreconcilable
enmity, Gen. 3.15. neither will
indeed bee bound to be a Ser-
vant,

Servant, to bee compelled at the Witches command: neverthelesse to insnare such in their superstition, may hee simulate the same. And after the working of Satan, with all power and signes and lying wonders, and deceivablenesse of unrighteousnesse; God may send them strong Delusions, that they may beleive a lye. 2 Thes. 2. 9, 10, 11. Likewise the Spirit speaketh expressely, that in the latter times some shall depart from the Faith, giving heed to seducing Spirits and Doctrines of Devills. 1. Tim. 4. 1. Neither is there any doubt to bee made, but that a Covenant

nant may be made with death, and an Agreement with Hell, Esa. 28. 15. and that fellowship may be had with Devills themselves, 1 Cor. 10. 20. wee know well that the Tempter is ready to propose both the Condition and the Reward of a Compact, Matt. 4. 9. And wee heard before that one name of Witches is to bee called Ioyners or Consociators, scil. not onely among themselves, but with the Devill also. Besides the Devil is Gods Ape, and one that faines to imitte him though in contrary wayes. And therefore as God makes a Covenant of Grace with his : so doth the
Devill

Devill with his a Covenant of Death. Neither indeed is the universall Confession of Witches themselves (touching such a compact) to be disregarded. For who knowes the guilt of their owne Consciences better then they themselves? and though they tell us of never so much Delusion, yet can wee conceive the corruption that is in it. Nor yet is the consent and experience of all Ages to bee rejected: that tells us of such Facts of Witchcraft, as must necessarily be concluded to follow the same. For where any extraordinary or wonderous thing is done; and that neither by
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the power of God, nor of the good Angels; nor by the power of Nature, nor of Art; it must needs be done by the power of the Devill. And in the Instrument that doth it, either the force of a possession, or the vertue of some Part, is necessarily to bee supposed. which is briefly thus to bee discerned. The Devill may worke the first way upon a man against his will to punish and torment him: But he workes not with him, at his will, or to serve him; but the second way alone.

Such a Covenant or compact is unanimously delivered by the Learned, to bee two fold; Explicite, and Implicite. i. Explicite,

plicite, or Expresse, by word or writing; wherein it is mutually stipulated; the witch to doe the Devills will; and the Devill to doe the witches will: and all this more visibly, formally and ceremonially Confirmed. 2. Implicite or more secret: which is conceived, may be done divers wayes; as first, by a meer Assent that the Devill should doe it, and saith that he will doe it. 2. By a Proxy, yeilding and assenting to receive and use, Rules, signes, and meanes from other Witches, without any immediate vow or Conference as yet. 3. By using superstitious Innovations, or Imprecations, witha
per-

perswasion or Expectation of their Issue. 4. By employing meanes to those purposes, to which God never appointed them, nor their owne nature enclined them; and yet confident of their Effect. 5. By seeking too, and consulting with Witches for their advice, helpe, &c. For there is the same faith and assent now both of the Consulter and the Practiser. 6. By assenting to use such meanes and signes as witches also use: (viz. Charms, Spells, Characters, Figures, Circles, Ligatures, words, phrases, Ceremonies, gestures, &c.) not well considering the superstitious institutions, but perad-

peradventure perswaded of
some real vertue in them. For
even Witches themselves
make certain Confections (as
Broths, oyles, unguents, pow-
ders, &c.) the vertue whereof
they impute not solely to the
Devil, but partly to the things
themselves.

Now let Witches be Exa-
mined upon these two maine
Grounds of their making:
and where one is so become
after an explicite manner of
Covenanting; more then ten
of them are guilty after the
Implicite and Invisible way
onely. And there is this Dif-
ference (which would be no-
ted) between them. The Ex-
plicit

plícite Covenanter is the notorious and audacious; the Implicite but a Novice and a Bastard in comparíson. The Explicite hath alwayes some visíble or sensible familiarity; so hath not the implicite as yet. The Explicite is become a perpetuall witch; the Implicite may onely be but so for that present Act, or time being: onely this is to be feared; the Implicite being hardned a while, may grow to be Explicite at length.

5. Case. *What are the Signes and Markes of a Witch, whereby such an one may be rightly discerned, and so censured?*

Signes of a Witch are either true or false; right or wrong: And

And this is a signe that Ignorant and ill men have presumed to judg and censure here, as well as others; Nay, in that the received signes or markes are more false then true; more strong then right; it is a signe that such kind of men have beene more forward to censure here then others. For as the men were, so were their Markes either more or lesse advised. Amidst which variety, let me here distinguish of some unwarrantable, some probable, and some more infallible.

I. Some Marks, or Tokens of Tryall altogether unwarrantable; as proceeding from

E 2 Igno-

Ignorance, humor, superstitiō;
such are, 1 The old paganish
sign, the Witches long eyes. 2
The Tradition of the witches
not weeping. 3 The Witches
making ilfavoured faces & mū-
bling. 4 To burn the thing be-
witched, &c. (I am loath to
speak out, lest I might teach
these in reproving them.) 5
The burning of the thatch of
the Witches house, &c. 6. The
heating of the horseshoe, &c.
7. The scalding water, &c. 8.
The sticking of knives acrossse,
&c. 9 The putting of such and
such things under the Thresh-
hold, and in the Bedstraw, &c.
10 The seive and the sheares,
&c. 11 The casting the Witch
into the water with thumbes
& toes tyed across, &c. 12. The

tying of knots, &c. If these (or the like) be signs, to try and know a Witch by; certainly it can be no other Witch but the user of them. And if it bee objected, that the expected Effect hath followed hereupon; I answer, that may be done by the Devil, not for the Witches convictions, but to nourish the other in their superstitiō. To all these I cannot but adde one at large, w^{ch} I have lately learnt; partly frō some cōmunication I had wth one of the Witchfinders (as they call them) partly from the confession (which I heard of a suspected & a Committed witch so handled as she said, & partly as the countrey-

people talk of it. Having taken the suspected Witch, shee is placed in the middle of a room upon a stool, or Table, crosse legg'd, or in some other uneasie posture, to which if she submits not, she is then bound with cords, there is she watcht & kept without meat or sleep for the space of 24. hours. For (they say) within that time they shall see her Impe come and suck; a little hole is likewise made in the door for the Impe to come in at: and lest it might come in some lesse discernible shape, they that watch are taught to be ever & anon sweeping the room, and if they see any spiders or flies,
to

to kill them. And if they cannot kill them, then they may be sure they are her Impes. If this be true, how should it trouble us, that an invention or practise of so much folly & superstition should arise amidst so cleare a light of the Gospel? But as to the killing of the Imp, let mee further inform them, that if the Imp be of a waisted & condensed ayr, it cannot be killd, because it never had life: But if it bee a very Cat or Dogge, &c. only possessed with the Devill, it may be kild: And I have heard a Committed Witch confesse, that she kild one time her dog, another time her Cat (both

imps) for going out & doing so much mischief against her wil.

2. Some signs probable, yet not so certaine as to serve for the Witches Conviction. Such are, 1. Strong and long suspition. 2. Suspected Ancestors. 3. Bare Confession. 4. Some Appearance of Fact. 5. The corps bleeding upon the Witches touch. 6. The testimony of the party bewitched. 7. The supposed witches unusual bodily marks. 8. The witches usual cursing & banning. 9. The witches lewd & naughty kind of life.

3. Some more infallible and certaine signes. As. 1. Declining Iudicature, or Faltering, faulty, unconstant and contrary

Answers;

Answers; upon judiciall and deliberate examination. 2. When by a true examination (of Faith and Mannrs) there are found all or most of the causes fore-spoken of. viz. God Deserting, the Devill invading, particular sins disposing, and the Compact completing. 3. The Witches free Confession, together with full Evidence of the Fact. For Confession without Fact, may be a meer delusiō; & Fact without Confession, may be but a meer accidēt. 4. The semblable Gestures and demeanures of Witches, with Comparable expressions of passions and affections, which in all

Witches (of all Times and Places) have been observed and found to be very much alike. 5. The Testimony of the party bewitched, (whether pining or Dying) together with the joynt Oaths of sufficient persons that have seene certain prodigious pranks or feates, wrought by the party accused. 6. Haunting the houses or companyes of notorious Witches, and especially frequenting their nightly meeting. 7. Whom other notorious Witches have impeached to be as ill as themselves. 8. If noted for long dis-frequenting & neglecting the Church, or Congregation, the word preached

preached, and Sacrament administered. 9. If it can be proved that such an one hath allured or inticed others to witchcraft. 10. A maligning & oppugning the Word, Work, and Worship of God : and by any extraordinary signe, seeking to pervert and seduce any from it. Deut. 13. 1. 2. Mat. 24. 24. Acts 13. 8. 10. 2 Tim. 3. 8. Do but marke well the places, and for this very proper-tie (of thus opposing and perverting) they are all there concluded to be arrant and absolute Witches.

Now to guide the Conscience in discerning and censuring; where the signes & notes
(on-

(one with another) of the last sort are found ; there (as touching the Witch) it may safely be pronounced and proclaimed. Where those of the second only are ; there may be some suspicion or estimation, and that irreprehensible. But when no note of Tryal is to be found , save only those of the first sort , there it is egregious Calumny, and infamy irreparable. We therefore approve of the last , admit of the second, but altogether condemn the first. Yet (as touching the second) there is need of some Caution , because it is much upon suspicion. (And all suspicion whatsoever , cannot be but

but unsafe to Conscience, if it want the due Caveats) What Conscience then can here bee in common people that are carryed away not onely with suspicion but superstition? Every poore and peevish olde Creature (such is their Ignorance and Uncharitablenesse) cannot but fall under their suspicion, nay their infamous exprobaton; every Accident, (more then ordinary) every disease whereof they neither understand the Cause, nor are acquainted with the Symptoms) must bee suspected for witch-craft. His Cow or his Hog, cannot be strangely taken, but straight it must bee reckoned

reckoned and rumored for bewitcht. And now their ill will to the next neighbouring silly Creature, must peremptorily taxe her ill will (in the worst sense) for the only cause of all. A bare Casualty, or accidental effect (especially if any thing touches them in their owne particular) shall now bee to them a more sure and certaine Token of the Witch, then all the marks that Learning and Experience speakes of besides. And there's no staving them off their owne conceited way of Tryall, though it bee never so unwarrantable , never so unlawfull. And but to advise them to prudence and Conscience

ence in such a case; is to be reputed and reported, a Patron, a Pleader, a Favourer and a Fleisher of Witches. But men that are either conscientious or judicious, will not easily harbour a suspicion (either in this or any other thing) unless it bee from some very shrewd signes, probable reason, frequent Experience: nor will they lightly admit of any report (bee it never so old, so common) unlesse it bee also from the well reported.

6. Case.

6. Case. *Whether Witch-seeking, or Witch-finding be an Art, Vocation, Profession, Occupation, Office, or Trade of Life, allowable in a Christian Church or State?*

THIS Case is new; because such a Profession or occupation has not been heard of heretofore. And therefore since I am to venture where the path is not troden, I shall willingly yield to any that can shew mee a directer way to truth in this particular; then that which I now propose. Distinguishing here betwixt the Authority, the Art, and the office of Witch-finding, and thereupon thus determining.

I. That the Authority (of Gover-

Governors in Church and State) is (to such a purpose as Witch-searching or Witch-finding) not onely Lawfull, but laudable: not onely warrantable, but commendable withall. In Deut. 18. 10. There shall not be found among you scil. Gods People, &c. This imports an Authority from God to seek out such; Else how should it be knowne, whether such were to bee found amongst them yea or no; In 1 Sam. 28. 7. Sauls Authority injoyning his Servants (Seeke me a woman that hath a Familiar Spirit) was not unwarrantable, but his purpose onely. But every way commendable
Was

was Josiahs spying out of such, 2. King. 23. 24. as intirely both proceeding from obedience, and tending to Reformation.

2. That the Art of Witch-finding is very Difficult. 1. Because Satan is subtile, and has even here a 1000 deluding Arts, and wayes. 2. Most men are ignorant of his Stratagems, enterprizes, devices, 3. Witchcraft it selfe is a darke mystery of iniquitie. 4. It is so particular a Depravation, that it can hardly be ghest at or imagined by any semblance of those common seeds of corruptions that are in Men. 5. Even Witches themselves are ignorant of this their owne Art. 6. The true

true markes of a Witch (or mentall Characters) are not easie to be discerned.

3. That the office of Witch-finding is exceeding doubtful, Because he that offers to take upon him such an office, cannot (I am afraid to give satisfaction to these doubts, and the like. 1. Though peradventure hee may have procured some Authoritie from men: yet whether he be hereunto called and inabled by God; 2. Whether he is able to execute it with a good conscience voyd of offence both towards God, and towards men; 3. Whether he have any certaine and infallible Rules of Discerning to pro-

proceed by; 4. Whether (in this undertaking) he aim not more at a privat Advantage, then at the publick Good? 5. Whether he often times uses not unlawfull and indirect meanes of Discoverie; or encourages not the Common People to use the same? 6 Whether hee may not give occasion to Defame Ten that are Innocent; before he discover one that is guilty? 7. Whether his Carriages in this business, may not be a great occasion to augment the vulgar Peoples superstitions (and very dangerously superstitious) opinions, suspitions, traditions, perswasions, affections, admirations, and Relations

lations? (I propose this to be well considered, because the Country People talke already, and that more frequently, more affectedly, of the infallible and wonderfull power of the Witchfinders; then they doe of God, or Christ, or the Gospell preached). 8. Whether peremptorily to pronounce before-hand what multitudes of Witches are to be found in every Country of England, be not (besides a wicked Calumny,) an irreparable Infamie to the Church of England, in causing the adversaries of the Reformed Religion to blaspheme?

Besides all this; I require
full

ful satisfaction in these Doubts also: For I am not satisfied: that such an office ought to be taken upon them by any privat persons, as a Calling, Profession, occupation or Trade of Life. Because, if any Lawfulness be in such a kind of Calling; it must either be as ordinary, or as extraordinary.

I. I conceive, not as an Ordinary calling, 1. Because ordinary Callings have ordinary Principles, Grounds, Precepts, Rules, Documents, Prescriptions, Directions, Examples, Presidents, Exercises, Practises, &c. 2. Ordinary Callings have Ordinary Derivations, Propagations, Continu-

tinuation, &c. 3. Wee worthily confute the Papists, for setting up the office or Calling of an Exorcist, as Ordinary and constant in the Church. Of whose Office are two maine Acts; one to discerne, discover, and descry the Devill and the Witch: the other to adjure, charme, expell, remove &c. The former of which Acts is here confest; and if any Formes of adjuration bee used in the Examination or Discovery, the other is not to be denied. And how wary must hee bee here in Examining, that would take heed of Adjuring? 4. As touching the second Act of such an Office,

Office, the Scripture plainly denyes an ordinary or settled Calling, saying They are Vagabonds, that they tooke it upon them, and for this cause it is demanded, Who are ye? that is, where's your calling or power thus to do? Acts 19. 13, 14, 15. And therefore may the first Act very well be doubted of.

2. Not as Extraordinary. For 1. The Extraordinarily Called, are raised and separated, immediately, eminently, miraculously: 2. And that upon extraordinary occasions; as when the Church of God is thereby extreamely infested, infected, obscured, indangered.

red. 3. Such are evermore by God prepared, gifted, strengthened, maintained, perfected.

All that can bee objected to me is; How then would you have Witches found out? I answer, by the power of the Magistracy and Ministry ; appointing and employing (upon evident and urgent necessity, as when not only common Reports, but prodigious Facts cry out) fit persons to such a purpose. I say fit ; both for number and Quality. 1. For number, Competent. Not one or two obscure persons, A man with a woman, &c. But even a sufficient number, the better to Examine, Reason, Debate,
F Discern,

Discern, Determine; in case of particular Respects, Ends, fancies, opinions, humours, Passions, Affections, &c. 2. For Quality, meet Persons for that purpose, which ought not to be, 1. Ignorant, 2. Profane. 3. Covetousnesse. But ought to be, 1. Conscientious, 2. Discreet. 3. Learned. And Learned, very learned. 1. In naturall Philosophy, that they may discern betwixt things meerly præstigious, and the Mirables of Nature, in her occult Qualities, Sympathies, Antipathies, and apt conjunction of Actives to Passives. Through Ignorance whereof, a Country Fellow is ready to cry a Witch.

Witch, or a thing done in the Devils name, if hee see one make iron to walke after him, though by vertue of a Loadstone. Or to create fire in a wide field, though it be by force of a burning glasse, so he would in ignorant manner think all bewicht, that his ship should stand immoveable, and nothing to hinder it, but a slender Remora. So would an Indian, when he sees a man from a great Gunnes mouth, fall down dead, more then a mile off. 2. In physicke; to judge of Facts and Effects (in Men or Beasts) whether naturall, preternaturall, &c. For how apt are ordinary peo-

ple to apprehend the strange handlings in Extasies, Frenzies, Lunaries, Lethargies, convulsions, falling sicknesses, &c. to bee no other then very Witchcrafts. 3. In Divinity, to examine the conscience by the Rules of the word, & dictates of right reason; & to discern & declare how utterly opposite the diabolicall Covenant is, to the Covenant of Grace. 4. In Law, to declare who are hereby liable, and how far; & to what kinds or degrees of guilt or penalty.

Now that such as these (upon due occasion) are the only requisite and approvable for such a purpose: and that e-
ven

ven they themselves shall find this undertaking a matter of no smal difficulty; will plainly appear if the principal grounds of a Witches discovery be wel considered; which are either from suspition, confession, compact, practise, markes, or imps. As touching 1 suspition, whether causeless, or reasonable. Or the extent of suspition whether generall or particular. Or the person suspecting, whether idle, or of honest repute. Or the person suspected; whether his or her eminent vertues or graces, will admit of such a thing, yea or no?

2. Confession; How warily would it be considered; if the

party confessing bee of right mind : and not diabolically deluded to confesse not improbabilities only, but impossibilities: if it be not forced, but a free confession. If Melancholy Humors work not too fond and false self-perswasions. If they may not be some seeds of superstitiō disposing to witchcraft only; whereof the Conscience convicted and distracted, errs confusedly in apprehending and acknowledging all the Completion thereof.

3. Compact ; whether the League or Covenant made with the Devill be Explicite and solemn ; or Implicite and secret. If Implicite only; whether

ther an Implicite pact (being but a bare assēt of the mind or wil) serve utterly to renounce God & Christ, &c. And to joyn in full society and familiarity with the Devill? And whether all sins of malice, are not guilty in some degree of the like renuntiation and Confederacy.

4. Practise; whether no Magicall, forcerous Charming, Conjuring, præstigious Acts, can be done without a diabolicall Confœderacie? whether every Effect of malefice and mischief that is immediately consequentiaall to a Cursed Tongue, be to be censured as a work of direct witchcraft? whether of wondrous and dis-

mall Events, some be not to be referred to the Mirables of nature; some to contingencie & casualty; some to divine judgment, some to Diabolicall obsession, as well as some to Effascination? whether the Devill may not work the Facts & Effects of witchcraft; by such as only stand as yet, but in the Temptation, or some disposition to be Witches? whether the devil (as author) may not worke some particular effects of mischief, against the Wil & Intention of the Instrument?

5. Markes. Whether the expresse Character of a Witch be Corporall or Mentall; Whether all Witches have
Cor-

Corporall Markes, or diabolical Flesh-brands ? Whether all Witches Flesh Markes be alike in every part, and so to be known by Comparifon ? Whether the Devill fets his exprefs and vifible feale, upon the Implicite and invifible Compact ? How may it be difcerned betwixt this Devills body-mark, and any other Corporall Infirmitie ? I have hard it Traditionally Fabled of the ftrange figure, color, noyfomenefle, bloodlefnefs, fearednefs, deadnefs, &c. yet to mee it is nothing Argumentative. But I will help them to one which (I take it) is demonftrative. viz. If the Learned Phyfician

can solidly conceive and aver that such a thing can have no naturall cause from the Body, nor can be of any Issue or use to the Body; then it argues and Demonstrates something indeed. For the Devills Brandes perish utterly, and are lost to any naturall use of the Body; as being imprest and inured to serve for no other purpose, but as Seals to the Devills Sacrament alone. Lastly, what man (of never so much observation or Experience) can with a safe conscience take his oath directly, that such Markes are imprest by the Devill, and serve onely for his use?

6. Imps, whether all Witches

ches have their Imps or deale with Familiars? whether a visible Impe be given upon an Invisible Compact? whether the Impe workes at the Witches, or at the Devills Command or Instigation? How can a Familiar or Impe be discerned, if it never did any thing, but what (by nature, or Art) a Creature of that same kind, may stand in a Capacity to do? who can flatly atest wth a good Conscience, that this or that Dog, Cat, Rat, Mouse, &c. is the Witches Imp or Familiar?

These things being considered (with many moe almost irresoluble scruples, that might pertain to this scrutiny)

ny) I see not but that I may conclude? Though the Authority be commendable, yet the Case is doubtfull, the undertaking difficult, the profession dangerous, but the usurpation damnable.

7. Case. *Whether all such Feates, Trickes, Pranks, and Exploits, as Witches are said to play; be credible to prudent Christians?*

The Feates or pranks of Witches, are nothing else, but an applying of unnaturall and unapt meanes, and unappointed by God, to bring some strange, odde or infrequent, some prodigious, stupendous or wondrous things
to

to passe; and present them to the outward senses. The more light and Triviall of them are done by the Witchmaking; having an Imp (as an Ape) ready to play such tricks at a becke, or a nodde. But the more prodigious or stupendous are effected meerly by the Devill; the witch all the while either in a Rapt, ecstasie, a charmed sleepe, or a melancholy Dreame: and the Witches imagination, phantasie, common sense, only deluded with what is now done, or pretended.

All which Feats might be referred to the Witches Compacts, Conventicles, or common

mon practises. And though Learned men (that write volumes of this subject) be much upon them, yet I (that intend but an Abstract) list not to belong upon the Legend of Witches. And therefore forbear to order them: and shall onely give a Taste of them confusedly, and one amongst another. They tel us (and the vulgar second them with numberles Traditions) of their reading in the moon, al things that shall come to passe for a Thousand Generations. Of their reading by star-light, what another has writtē in his Closet a Thousand miles off. Of causing the voyces of two
in

in Conference to be mutually heard although as distant one from another as the East is from the West. Of their being metamorphosed, or turned into Beasts, Bears, Dogs, Wolves, Goats, Catts, Hares, &c. of their cutting one anothers heads off, and setting them on again; suffering their Limbs to be pluckt asunder and knitting thẽ to again immediatly. Of their flying in the Aire: and walking invisible. Of their riding long and tedious Journeys upon Broomes and Distaffes? and their sayling overseas in Eggshells. Of their carnall Copulation with the Devill; and what feat Elfes and Change-

Changelings of such a Coition; now as bigge as Gyants, and anon as little as Pigmeyes. Of their Eating up whole Fields of Corn or hay, & drinking up whole rivers in seives. Of presenting a Curious Banquet upon the Table; and inviting thereto their Guests out of FairyLand. Of making a garden of delicat flowers to spring up in your Parlour in the dead of winter. Of raising Stormes and showres out of Tubs, turning Streams backward; haling Ships laden against Wind and water, with Haires or twined Threads. Of making a Cock or a Flye to draw the hugest Beame. Of
giving

giving Potions to make people love or hate as they please. Making the strength of youth impotent, and dead Bodies viripotent. Of making bodies impenetrable or shot-free; annoynting the Weapon, and curing the wound, without the least virtuall Contiguity: And turning all Metalls into Gold, Drinking off a glasse of Clarret, and make it to spout out of the forehead presently. Shewing you such and such Faces in Glasses &c. Causing to daunce naked &c. What should I tell of their Feates wrought by Figures, Characters, Spells, Ligatures, Circles, Numbers, Barbarismes, Images
of

of wax or clay, Cryſtalls, looking-glaſſes, Baſons of waters, herbs, powders, unguents, ſawes, knives, pins, needles, Candles, rings, garters, gloves, &c. I feare I have even cloyd, while I talked but of giving a Taſt.

A wiſe Chriſtian and Conſcientious wil leave the faith of all or moſt of theſe matters, with the Authors. No prodigious Acts (though avouched and attested by hundreds and Thouſands) muſt impoſe upon his Beleife: If they utterly thwart his eternall and infallible Rules of Truth, which are,

1. To beleve, that all the Devils

vills stupendous Actions in this kind, are praestigious Delusions. That is, either meerly Delusive, where all else is impossible, but the Delusion it selfe: or mixtly delusive, where peradventure amongst some reality of meanes, matter, event, there is nothing but praestigiousnesse of Forme, End, Effect.

2. To believe nothing of all these, that (in the least) do usurp or trench upon the divine Attributes; omniscience, omnipotence, &c. For though Devills be intelligential creatures, and of admirable Ingenuity and sagacity in comparison to reasonable Souls; yet while
their

(their Intellect was unobscured by their Fall) all their perspicacity never reached to a shadow of Omniscience: much lesse can all their long Experience, Observation, or Revelation, now attain to it. And therefore if they foresee of themselves, or foretel some kind of Futures; it is but as they are contain'd in their natural causes, or dispositions: And if they ghesse at some secret intentions or affectiōs of the heart, it is no more then from certaine outward motions. So that wee may well conclude, they are ignorant, and erre in very many things; whereof the Ambiguity of their propositions
and

and predictions, are a sufficient Confession.

Likewise, though Devils be called Principalities and powers, & that no power on earth may be compared to them; yet was all their power (ere debilitated by their fall) of no force to that power that belongeth unto God; Wonders they may worke, but those lying ones, Deut. 3. 2. Mat. 24. 24. 2 Thes. 2. 9. And yet not those, but as permitted by God, not Impeded by Angels, and having the matter hereunto somewhat prædisposed. And even then it is (for the most part) præstigious too. Illuding humane senses, abusing their Fancies,
and

and (which is worfe) deceiving their hearts. Their utmost is but to produce phantasmaticall or false species of things ; and if any thing be now verily done , it is but by applying Actives to Passives : which if wee were as cunning in as they ; we might also doe without them, and need never be beholding to them. But as for Miracles (of a true name and thing) they are as strange and as admirable to them , as they are to us. And indeede neither for them , nor us, nor for Angells to do, but for God alone, Psal. 72. 18. He only can work miracles , to whom nothing is a Miracle. And it were easie

easie (were it not too long) to distinguish betwixt divine Miracles, and Diabolical Prodigies; both from the dignity and vertue of the doere; the Quality, Excellency of the thing done, with the admirable and advantagious manner and end of doing.

3. To believe nothing of these, that (being granted) must of necessity work the universall disorder and confusion of nature. For though the Devill may haply bee able to perturb some particular course of Nature: yet (Devils themselves being part of the Universe) have no power to worke to the Confusion and destruction

destruction of the whole.

4. To beleeve nothing of them, that utterly impugn the dictates of right Reason. For that would directly imply contradictions ; and then impossibilities are necessarily to be concluded.

5. Not to beleeve any thing of these, contrary to the infallible Rules of Gods word. For what Faith can bee of those things, that crosse the grounds of Faith ? Against which eternall Rules of truth (whether of precept, promise, or practise) Devills and men , in all their Operations or Testimonies must needes bee found Lyars.

6. Nothing

6. Nothing must be believed of all these, as tending to truth or to God. For the Devill is false, and can speak no trueth, but to deceive; and the Devil is naught, and will do nothing like to Good, but to hurt and endamage so much the more.

9. Case. *Whether the power of a Witch be such as is ordinarily supposed?*

IF we would be ledde by the terrible Traditions, Opinions, and apprehensions of the vulgar; they are mostly ready to imagine, the power of a Witch, to be more like the power of a Devill, then of a Witch: and so, the power of a Devill to be more like the power

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wer of a God, then of a Devil. And are eftsoones affrayd of the power of the Devill, more then of GOD : And of the WITCH, more then of the DEVILL : yea and (out of that feare) are readyer to serve and please the Devill and the Witch, then God himfelfe. But to be better informed, let us here inquire,

I. Whence have Witches all their power ? And I fay, firft, Not of God. For this is it chiefly that makes the Act to be forcerous and prodigious, that the wounder is wrought, but not by the power of God. Yet I dare not fay, this power of theirs (what ever

ever it is) is not from God. For the evil Spirit was from the Lord, that troubled & terrified Saul. 2 Sam. 16. 14. Neither did Satan touch Job, (body or goods) but as God gave him, once and againe into his hands. Job. 1. and 2. Nor had all the Devills power to enter into or infest the swine, but as Christ was pleased to permitt. Mar. 5. 12. whence I conclude that God hath even here also a working power: viz. of permission, Limitation, Direction, yea & of Cooperation; and yet all this without the least approbation of the power abused by the Devill or the Witch. 2. Not from good An-

*2d former I allow but gel
can be no Reason for it*

gells. For good Angells and Witches never worke one with another: Because Witches work by vertue of a Compact, to adore the Power that they work by: and that the Good Angells can in no wise indure. Revel. 19. 10. Neither (though they may be Instruments of Gods just judgments) can they be assistant to the malice and iniquity of the Creature. Neither yet will the Excellency and Ingenuity of good Angels, suffer them to condescend (upon any terms between them) or dissemble a being bound at a vile wretches beck. How much deceived thou (through Satans transformation

formation of himself) are those Witches that have imagined their Familiars to be no other then good Angels? 3. Not from Nature. For they take her unaptest means; and apply them to the wrongest ends. 4. Not from Art, or Science. Because they are indeed ignorant of all such grounds and principles; rules & reasons. 5. All their power therefore must needs be from the devil only; who conveys unto them, what power is permitted him in that particular; by vertue of a cursed Contract, or confederation. In the execution wherof, he himselfe nevertheless is the sole agent; and they but the wretched Instruments.

G 3

Instruments. For (as the Hebrew hath it of the Witch of Endor, 1 Sam. 28. 7. and is plainly rendred, Nahum 3.4.) though they seeme Ladies and Mistresses of their Arts & acts; yet are they indeed but Satans meer slaves and Vassals. Commanding openly that power, as if they were superiour to him: and yet secretly invoking it, as inferior. And so the Devill seemes as if hee were now compelled to obey; when hee cunningly dissembles it, for his own ends. Only he is willing to have this power both to be challenged by them, and imputed to them: that so hee may transfer upon them, the guilt,

guilt, and hatred, of all those Mischiefs & Malignities, both before God, and men.

2. After what manner doe they use to exercise their power of bewitching? Sometimes they practise their power with more Formality ; sometimes with lesse. Now on a sodain & all at once ; now by times and degrees. Some by themselves, some with their fellow Witches. Sometimes after this manner, and by these means: sometimes by the clean contrary. As witnesses (what from confession, and Tradition) their sundry bewitching places, Seasons, Vestures, Gestures, Postures, Spells, Characters, Ligatures,

gatures, Signes, Images, Confections, herbs, unguēts, meats, drinkes, powders, boylings, broylings, scaldings, burnings, buryings, &c. Indeed, what Act or Instrument of Man, can be named; that has not been, or may not be, forcerously abused? Let me instance more expressely in a few particulars,

1. Some worke their bewitchings only by way of Invocation, or Imprecation. They wish it, or will it; and so it falls out.
2. Some by way of Emissary; sending out their Imps, or Familiars, to crosse the way, juggle, affront, flash in the Face, barke, howle, bite, scratch, or otherwise infest.
3. Some by

by Inspecting, or looking on, but to glare, or squint, or peep at with an envious and evill eye, is sufficient to effascinate. (Especially Infants & women with Child.) 4. Some by a demisse hollow muttering or mumbling, Isa. 8. 19. & 29. 4. 5. Some by breathing & blowing on; the usuall way of the venefick. 6. Some by cursing & banning. 7. Some by blessing and praising. 8. Some revengefully, by occasion of ill turns. 9. Some ingratefully, and by occasion of good turnes. 10. Some by leaving something of theirs in your House. 11. Some by getting something of yours into their House.

12. Some have a more special way of working by severall Elements ; Earth, water, ayre, or fire. But who can tell all the manner of wayes of a Witches working; that works not only darkly and closely, but variously & versatilly, as God will permit, the Devil can suggest, or the malicious Hag devise to put in practise?

3. Upon whom do Witches execute their power? If wee can credite what is reported of the old Pagan Witches; how they threaten the Gods, the Heavens, Sphears, Planets, Elements, &c. To pull downe the Sun, Moon, and Stars, and preserve their Influences in
Boxes

Boxes, to mingle all, and make a new Chaos, to dry up the Seas, and remove Mountains, &c. Nay and some of our later Witches are wont to brag of a power they have over the Devill himselfe, how they can compell him, chain him, whip him, torment him. And these are they the Papists call Exorcists, which we call Conjurers. Who are said to differ from other kinde of Witches in this, that they can imperiously command the Devill, &c. Whereas others are glad to do all by Invocation or Intreaty. Indeed Christ gave his Disciples an extraordinary power against him, Mar. 3. 15. and 16
17. and

17. and for any thing that hee can do against us, hath left us the ordinary means, 1 Pet. 5. 8, 9. But I would these kinde of people could as easily extricate themselves out of the Devills power: as wee (for Trueths sake) must vindicate him from theirs. And that 1. Because a Creature that is inferiour by Nature, cannot (without a divine power) compell one that is superiour to it.

2. A pretence to or usurpation of a Divine power against him, prevayles not to subject him, but inrage him rather, as Act. 19. 13, 14, 15, 16. 3. It is not likely the Devill would invent or deliver any such Art, whereby

whereby himself might verily
bee coercted or constrained:
who is of such a pride as can
indure to be brought into no
subjection or obedience; whe-
ther to God, or Men.

But thus much is to be be-
lieved even by knowing Chri-
stians. That witches may have
a power from the Devill to
perturbe all things sublunary.
And therefore they, and the
Devill are not amisse sayd to
move winds, Storms, Tem-
pests, showrs, Lightnings, (and
some say Thunders) hayle,
snow, Frosts, mists, Fogs,
smokes, Blastings, Skathfires,
Earthquakes, Seawracks, Sick-
nesses, Diseases &c. (I spare to
speake

ſpeak of their more notorious power over things inanimate, vegetables and all brute Creatures) But as touching Mankind (for there's all the ſpite of the Devill, and the Witch) that abuſe not the other Creatures, but in his prejudice. Concerning ſuch, it is commonly ſaid, that witches have power over Infants, more then the Aged; over Women, more then over men; and over women with Child, more then over others. And for the proof wee are put to ſtory, Tradition, and Experience. But the Queſtion (beſt worth deciding in the whole Caſe) is this. Whether Witches have any power

power against faithful & godly men: as well as against the Wicked and profane. Some people are perswaded, that a Witch can have no power at all against a faithfull man. And think themselves armed sufficiently to their opinion, from a great Witches owne Confession. Numbers, 23.23. Surely there is no enchantmēt against Jacob, nor is there any Divination against Israel. But it would be considered, that the Hebrew word signifies (Notice) rather then (not against:) yea but say, not against Jacob, not against Israel; Jacob and Israel there intimate a Congregation, not a person. Thus

Thus therefore it may truly be distinguished, & determined; That Witches and Sorcerers can have no power against the whole Church of God, the whole body of Christ, but may doubtles over this or that particular person; though never so pious, never so beleeving. Because such a subjection, followes Gods permission. And being but a temporall evill, no faith or piety hath here an absolute promise of Exemption: Satan had his obsessing power even over Iob, a Godly man; as well as over Saul, a wicked man. Christ acknowledges one for a daughter of Abraham, and withall that she was

was troubled with a spirit of Infirmity, Luk. 13. That is, an Infirmity wrought by the meanes of an evill Spirit. How easy were it (but that I resolve against all such prolixity) to instance from the Fathers, and other Authors, of more then Hundreds of good and Godly men (in all Ages) not onely immediatly obsessed by the Devill; but by his evill Instruments, most strangely and terribly bewicht? Besides Examples and experience, there is reason also to establish this for a Truth, 1. Because Corporal bewitching is (as I said) but an outward suffering; against which not the best Saint hath

hath any Ground to plead an absolute priviledg. 2. One of the maine Reasons of Gods permission of Witches were thus eluded. viz. For the Tryall of the Faith and patience of the Saints, which, how could it possible be, if they were here Exempted? 3. The Devills hatred is greatest against Godly men, whom he labors most (by himselfe and his Instruments) to disturbe and Distract. Yet in this Community of sufferance, is there some difference to be observed. As the Godly are bewitched in their Body onely: the Wicked both in body and soule. The Godly for the Tryall

all of their Graces: the Wicked for the punishment of their Sins. The wicked Curse God to his face: the Godly blesse him so much the more. To the Godly, this is all their Hell: to the Wicked, but as their Hells beginning.

9. Case. *How the power and malice of Witches may be prevented and redrest with a good Conscience?*

THE Popish Schoolemen not a little leave our Consciences perplexed, in this Question of theirs. Whether it be lawfull to remove the signes of Witchcraft, to the Intent the Effect thereof may cease? In that they who proposed it, are so divided upon it.

it. Some of them make it an Act meritorious, so to doe: Some againe, an Act Superstitious. But their Resolution on either side satisfies not. For it cannot be an Act meritorious in any (to dispell or destroy the signs, means & works of the Devill) but in him alone that came into the world for that very intent. 1 Iohn. 3. 8. Nor is it to be counted for an Act superstitious, to remove or dissolve any thing, that the Witch hath left or put in any place, for a Signe, Spell, Charme to bewitch by; and that such a thing removed, dissolved, the Witchcraft is disappointed and must cease.
So

So be, it be certain that they are the signes or meanes of witchcraft, and placed there for that very End. And that there bee not a more diligent search to find out the Witches signe or spell, then to betake to prayers and like duties. And that the Effect of such ceasing bee not hoped or expected meerly from the Removall of the thing; nor as the Consequent or Condition of the diabollicall Compact. But that it is done through Confidence in God; and a contempt of all such Sorceries. For if a man were certaine that such a thing were a Witches signe or spell to bewitch by; it would argue
more

more assent to the Devils working to suffer it, and let it alone; then to remove or destroy it. Neither is there any doubt to be made, but that Witchcraft (with all the Appendices) may be resisted and removed by any unlawful meanes. Which cannot but be such, if there be no consulting with, cōsēting to, or expecting from the Devill: but a Reference to, confidence in, and dependance upon God alone. Indeed people are here but too superstitious, as touching the Fortifying or relieving themselves. I passe over what superstitious Remedies are here taught in that other Religion.

ligion; as the tolling of a baptized bell; signing with the signe of the Crosse, sprinkling with holy water, blessing of Oyle, Waxe, Candles, Salt, Bread, Cheefe, Garments, weapons, &c. carrying about saints Reliques, with a thousand superstitious fopperies of their exorcising Trade. I only speak of such superstitious practises, as are used by men of all Religions.

1. In seeking to a witch, to be holpen against a Witch.
2. In using a certain or supposed Charme; against an uncertaine or suspected witchcraft.
3. In searching anxiously for the Witches signe or Token left behinde her in the house, under

under the Threshold, in the Bedstraw: and to be sure to light upon it, burning every odd ragge or bone, or feather that is to be found. 4. In swearing, rayling, threatning, cursing, and banning the Witch: as if this were a right way, to bewitch the Witch from Bewitching. 5. In Banging and basting, scratching & clawing, to draw blood of the witch: an Act not onely superstitious, but so injurious; that it's rather a provocation to the malice of the witch, then any Fortification against it. 6. In daring and defying the Witch out of a Carnall security, and presumptuous temerity: Believe

believe well (saythey) have a good heart and feare not, and the Witch can have no power over, &c. A good Beliefe will now arme well indeed : But alas! that's quite another thing, to this confident Audacity. One is in God, the other in themselves. One is the Confidence of a pure heart, the other is the security of the profane : One keepes within its own Calling, the other wanders out of it : And so not only tempts God, but the Devill too. It is worth the observing, how the Devill once served them upon such a presuming as this, Acts 19. 13. and 16. But what say they for all this?

H

Bold

Bold Bayard once dash't out the Witches braines. Never tell them ; they have alwayes observed that Witches least hurt them, that worst use them ; and they that are least affraid of them, still fare best by them. Oh ! how the Devil dissembles a feare of those men whose Cases are most to bee feared ? how hee spares them Temporally, that he may not spare them spiritually and eternally ? what cares he for bewitching their Bodies, when hee has thus bewitched their better parts, their soules ?

Thus having removed all false means ; Though we here approve of no kind of exorcising,

sing, much lesse admit it as an ordinary calling in the Church of Christ ; yet we freely professe, that God hath not here left his church destitute of sufficient and lawfull Remedies, whether Preservative or Restorative. And these be ; 1. A Conscionable care against sin, the old Witch of all. That did Effascinate our first Parents, and us in their loyns; but since hath directly bewitched us, both in our professions, Gal. 3. 1. as also in our Conversations, 1 Sam. 15. 23. That hath made us make a Covenant with Death, and an Agreement with Hell, Isa. 28. 15. That hath brought us to an

H 2 Abnega-

Abnegation of the sacred Trinity; and to a corruption and profanation, both of Word and Sacraments. That makes us beleeve wee are Lords and Ladies of our own Wils; when wee are the only servile wretches, led Captive by Satan at his Will.

That rewards onely with meer delusions of momentary pleasures, to the hazard of eternall paines. More especially it behoves us to take heed of all such finnes as (besides the Devill) more particularly expose us to the Witch. And they are, 1. Morose Cogitations; For they tempt God to give us over to visible temptations

tions. 2. Dire Imprecations; for they want only Gods saying Amen unto them. 3. Tyrannous and oppressive Actions; for they cause the Lord to depart from us, and an evill spirit from the Lord to trouble us. 4. Hypocriticall professions; For if the unclean spirit finde his house empty of all true graces, and swept only by an outward Restraint, of some more scandalous and notorious vices: and Garnished with simulated vertues, superfluous observations, affected garbes, and formall services: then hee taketh with himselfe seven other spirits, &c. Matth. 12. 44, 45. And it is to be no-

ted how the Devill has always delighted to haunt & frequent Monasteries, Nunneries, and old Abbeyes, places of so much hypocrisie. 5. Superstitious and profane communications, especially of Devills, Witches, and Witch-finders. We have some stories of such as by making these their Table-talk, have made themselves the more obnoxious to their infestations. It is strange to tell what superstitious opinions, affections, relations, are generally risen amongst us, since the Witch-finders came into the Countrey. And I pray God that these things doe not dispose & expose us to Witches, rather

rather then help to ridde us of them.

2. Next to a care against sins; is an endeavour after graces. And those 1. Faith, for that makes every way strong to resist the Devill, 1 Pet. 5.8, 9. 2. Purity of heart, for the unclean spirit findes no rest in dry places, Mat. 12.43. And to let him find no rest in us, is the way not to be molested by him in any kind. 3. Prayer and fasting, for these are prevalent against the worst kind of them, Matth. 17. 21. 4. Confidence in Christs name and power, word and promises, Mark. 16. 17. 5. Frequent reading and meditating upon the holy

Scriptures, for ther's the sword of the Spirit, to pierce the head of the huge Leviathan: There's the voyce of the wise Charmer, to make the deafe Adder, and the olde Serpent burst in pieces. Search we there, & apply we the speciall promises & consolations for our particular Case, Gen. 3. 15. Ps. 91. 11, 12, 13. Joh. 16. 33. 1 Joh. 3. 8. Mar. 16. 17. Rom. 16. 20. 1 Cor. 10. 13. Jam. 4. 7. 1 Pet. 5. 9. But we must take heede of profaning Scripture names, phrases, and fragments; as Witches themselves do, in their most execrable witchcrafts. Or of setting apart certaine incompetent, and in-concerning verses for Charms,

Charms, as the Papists do and teach. 6. The Prayers of the Church or Congregation, for they avayle exceedingly in any manner of Infirmitie, Jam. 5. 14, 15. 7. Thanksgiving to God for his speciall providence; Blessing and praying him for his own protection, & Angells administration. 8. A keeping us within our owne Callings, so shal the Devil find us, neither idle, nor ill occupied; so shall occasion be avoyded either for him to tempt us, or we him. 9. A just contempt of the Devill, and of all his præstigious Arts and Instruments, Jer. 10. 2. as not to bee secure, so not to feare, for the

Devill is a false spirit, & smiles in fayning a yeldance to a fond presumption: But hee's a proud one too, and therefore cannot be more vext and troubled then at a just & true Contempt.

10 Case. *Whether it be lawfull to consult with a Witch, upon any occasion?*

AL consulting properly implies; as if one would now be informed by another, of what he would know, or Advised what he should doe: Either of which are very improperly sought for at a witches hand, that indeed knows neither truth, nor right, and in express opposition to whom God has been pleased to appoint
for

for his a far better Counsellor
in that Case, Esa. 8. 19. 20. Ne-
neverthelese, how madly have
superstitious and profane peo-
ple alwayes runne upon their
devices to be here advised.
Gen. 41. 8. 1 Sam. 28. 7. 2 King.
1. 2. Dan. 2. 2. Albeit God hath
utterly prohibited and con-
demned it, Levi. 19. 31. and 20.
6. Deu. 18. 14. And that the old
Ecclesiasticall Censures have
been the same against all such
consultation, as against witch-
craft it selfe. And that some
Civill or Politique Laws have
decreed Death to the Con-
sultor equally as to the Witch.
And that it hath been the
Common observation of all
people

People, that none have ever thriven after so tempting an Attempt. And that the same Iudgments of God are yet in force against al such as heretofore. 2.King. 1.4. 1 Chron. 10. 13.

Upon these many Considerations I conclude, that although one way is more damnable, yet there is danger in Consulting every kind of way. Whether out of Curiositie, or for Exploration sake, as well as out of superstition. 1. If out of Curiosity onely to see and here, and tel what a witch or wizzard can say or doe. This is out of any mans calling or Commission, and so fals under

der a tempting of God. 2. If for Exploration sake, so as to Examine and discover the Witch. Herein (though the Authority may be granted for safe and good) yet speciall heed is to be had, either of adjuring, or yet of alluring the Divell or the Witch. For to adjure a Witch, if it be done by way of humane obtestation and Intreaty, then is it palpable consulting: or if it be done by way of divine Attestation (charging and challenging in the name of God) what else is it then, but that we call Exorcizing? And likewise to Allure the Witch to do any Act of Witchcraft, (through

(through disguise, dissimulation, fayre words, promises, or any other pretext) yea although it be with intent to descry or make discovery, yet even this is to do evill that good may come thereof. And therefore the Witch of Endor justly exclaimes against the injustice and Treachery of such an Inticement, although it might have beene to such an intent, 1 Sam. 28. 9. 12. Now then this it is, to enquire here over familiarly may bee to allure : To charge over highly is to adjure : but only to interrogate Rationally and Legally, this is safely and sufficiently to explore.

3. But

3. But the damnable consulting of all is, if out of Superstition; to be informed of what is Future, Absent, Lost; or to bee holpen against any strange handling whatsoever. For here is the same Faith that is in the Witches operation and confederacie; and (at least) a mediate assenting and joyning society with the Devill. And a yeelding or acknowledging the Devill to bee the Author of helpe; which standeth in the Name of the Lord our God alone. Oh! that people would bee perswaded of it; then should we not heare so many fond Objections, whereby they

they seek to justifie themselves, and to evade all that can be said against them. But marke how little all they can say for themselves availes them: we will number their Objections, and set our Answer to them, not onely to refute, but instruct them.

I. I went for my owne satisfaction, and at my own hazard, and what has any body to do with it? Yes, the Church has to doe with it, and censure it, as inconsistent with her communion, 2 Cor. 6. 15. The State hath to doe with it, and punish it, as enemy to the Society thereof. For the Diabollieall associating must needes be

beadversary to the Humane. Nay, and every private Christian hath to doe with it, to complaine of the grievous scandall thereof, and require satisfaction.

2. It was not a Witch that I went to, but a Wizzard, a Wise man, or a Wise woman, as they call them. All Witches are not of one kinde: and severall kindes are not of severall Natures: neither doth variety of degrees varie the kindes or natures. Things may be of the same brood or Litter, though unlike one another; and every one not so like the Damme.

3. It was neither Witch nor
VVizzard,

Wizzard, but a Jugling Impostor. But thou wentest as to a Witch indeed. The delusive event, excuses not the delusion of thy intention.

4. I went to none but a good Witch. Who ever cald a Witch good, but bad men? and if the Devil were called good, wouldst thou therefore goe to him?

5. I meant no body hurt in it. A good meaning will not warrant the use of ill meanes.

6. It was not I that went, but my wife, childe, servant. No more was it Ahaziah, but his wife, 2 Kings 1. Aske but thy conscience, if thy heart went not along with them, either

ther in the command or consent.

7. I medled with none of their witcheries, &c. Thy faith or perswasion to be satisfi'd and resolv'd in the Businesse thou went'st about, was enough to mingle thee with the Witch in her confederacy. Nay, thou wast the very cause of that Act of Witchery that was now practis'd for thy sake, and upon thy occasion.

8. I saw nothing, I found nothing but good. All good is to bee suspected that comes from the Devill, who never did any thing like to good, but for the greater ill.

9. I was told nothing but
Truth.

Truth. The Devill is a Lyar of himselfe, and never told Truth, but to deceive. Some light Truth peradventure, and that either forcibly, or against his Will; or fortuitously and without his knowledge; or falsely to deceive thee in a greater Truth, and others with greater Lyes. Hee that looks to heare Truth from the Devill, may soon hear it to his sorrow, as did Sanl, 1 Sam. 28. 19.

10. I went but to see if I might bee inform'd or finde what I had lost. What was all that losse, to the losse of thy Credit and Conscience? Nay, not onely losse of peace with-
in

in thy selfe, and of Reputati-
on with wise men : But of Re-
port with good men, & of fa-
vour with God. What if thou
had'st not found ? then was
thy labour and hopes lost to
all the rest. Say thou didd'st
finde, it comming by the De-
vills meanes, comes with Gods
Curse. Thus is it lost though
found. Nay, and (in thy
sense) shall be lost againe. For
(besides that God blowes up-
on it) the Devill (since thou
art so ready to seek after him)
will be ready the second time
to bereave thee either of that,
or as much as that comes to,
that so he may make thee seek
to him againe. Thus shalt thou
be

be continually the loser, and the Devill the Gainer: whereas hadd'st thou either despised thy losse, or despised this way of finding it, thy losse had not onely rested there; but thou hadst beene a great Gainer by Gods grace and blessing.

II. What would you have me doe? I could not endure to see the poore Thing so strangely handled, but seek out some remedy for it; and nobody could tell what disease it was, all Physick would doe it no good, &c. Because ordinary meanes failed, was God therefore to bee deserted, and his greatest enemy addrest unto? But that I am resolv'd to
speak

speake English only in this Epitome : I could further reply, out of an Ancient Fathers owne words to one that had procured a Charme to cure his Child, and objecting, What, would you have it perish? Yea, let it perish; better it perish then thou; it temporally, then thou eternally. What should I tell of Christians that have refused to touch, take up, or once remove a Witches Charm, Spell, Signe; no not for their owne present Cure? Nay, and of very Heathens that have derided and rejected all such remedies?

12. I did it onely in an humour, because I had a mind, or
Fancy

Fancy to know mine owne Fate or Fortune, &c. Because this is indeed the Fancy and Humour of too many : Let them hear what I say now unto them, in fundry considerations. 1. So did Saul, and heard his destiny to his utter despaire, 1 Sam. 28. 19, 20. 2. All future things are reserved in Gods owne knowledge and power ; and therefore solely to be referred to him. 3. Who (of men or Angels) have been his Counsellors to be ordinarily acquainted with any such mysteries ?

4. For a man to bee fore-acquainted with his own Fortune ; though it were expedient,

ent, yet is it not lawfull: And though it were lawfull, yet is it not expedient. For if good things be presaged to him, and they false; that makes him miserable in a frustrated hope: If bad things, and yet false, that makes him miserable in a needlesse feare: If bad things and true, they make a man miserable in his owne apprehension, before he is so in himselfe. If good things and true, yet the long Expectation both crucifies and takes off the edge of Delight in their Fruition.

5. When did ever any Diabollicall Predictions want their Ambiguities or Equivocation? For so fallaciously doth

I

the

the Devill use to frame his Oracles, as that they may stand good with either event; to the end we may be either way deceived, and yet he neither way thought to deceive. 6. Is there any certainty of their fore-telling things future, that are ignorant of what is past or present? or how can they tell what shall betide another, that are not aware of what may befall themselves? 7. Have not the sager Heathens derided all Astronomicall, Genethliacall, Physiognomicall Presages and Predictions; and are they things to be believ'd by Christians?

8. He that will easily believe the

the Devill upon his Word, can hardly have any right faith of God in his Promises: For credulity to Satan, is to Godward infidelity. 9. One that is here over anxiously, or curiously inquisitive, as he hath much of the Infidelity of an Atheist: so not a little of the Carnality of an Epicure. For 'tis a manifest Token he both loves, and likewise fears himselfe too much as touching the Body and present Being.

11. Case. *What punishments are Witches worthy of; or may justly be inflicted on them.*

THat Witches are to be punished is the Law and
I 2 sentence

sentence of Nature, Reason, Policie and Religion. Nature sayes so, because they abuse her order: Reason says so, because they change her dictates for delusion: Policy sayes so, because they disturb her peace: and Religion sayes so, because they pervert her power. Hence have proceeded all those bitter invectives of Heathen & meer naturall men; all those solid irrefutations of Learned men & Philosophers; all those severe Edicts of Princes and Magistrates; and all those sharpe censures of the Church against them.

To pronounce sentence therefore in a word; a Witch,
(a reall

(a reall ranke Witch) is worthy of all poenalty that can either be inflicted or imagined. More then Temporal, Spirituall and Eternall punishment cannot be devised; and al these are here deserved.

1. Spirituall punishment, even the heavyest Anathema, or greatest Excommunication, Deut. 18. 10. Ezek. 12. 24. Mic. 5. 12. John 12. 31. 1 Cor. 10, 20. 2 Cor. 6. 14, 15, 16. And great reason that Witches should first be spirituallly or Ecclesiastically punished, 1. Because the sin of a Witch is (formally considered) a meere spirituall sin. 2. Witches primely abnegate and abjure the Churches

Faith and fellowship : And therefore should first of all bee cast out of their Communion.

3. It is just Talion to deliver such up to Satan that have already given themselves unto him.

2. Temporall punishment, Exod. 22. 18. Levit. 20. 27. And the reasons are, 1. Because the Fact and Effects of witch-craft are Externall, and disturbing the Civill peace. 2. Witches in joyning Confoederacy with the Devill become profest Enemies to all true humane society, and therefore deserve to be cut off from it. 3. Their toleration is pernicious both to Church and State, not only
in

in regard of their Maleficia-
ting mischiefes, but also of
Gods judgments, Isa. 47. 9. 12.
Nahum 3. 4. 2 Kings 23. 26.
Conferr'd with 2 King. 21. 6.
4. Because the longer Witches
are suffered to live, the worse
they are, not onely do more
mischiefe to others, but grow
more wicked within them-
selves. Humane mercy will ne-
ver amend them; nor the De-
vil never forsake them til they
fall under the Magistrates
hand, and if ever they repent
it is then, or not at all.

3. Eternal punishment, Rev.
21. 8. and 22. 15. And there's
Reason for that too. 1. It is just
that they who utterly deny

God should be utterly denyed of him. 2. That they who give themselves to the Devill, and worship him ; should goe to him, and receive their reward.

But the maine of the Case is touching Civill poenalty. And if you ask what particular punishment is to bee inflicted ? The Scripture saith stoning, Levit. 20. 27. Authors in their Stories likewise store us with Lawes and Presidents of their hanging, heading, burning, drowning, fleaing off their skinnes, breaking upon the wheel, casting down headlong from steepe hills and Rockes, cutting their throats, pressing, racking, beating with stripes,
braining,

braining with clubbs, banishment, imprisonmēt, degradati-
on, privation of office, forfeitur
of estate, &c. Thus thought
they no punishment enough
for Witches. All which Inflig-
tions, Witches (absolute wit-
ches) may be well worthy of.
But God forbid they should be
thus punished for Witches;
that indeed are no Witches.
For so Innocent blood may be
brought upon a Land. Yet I
speak not this, as if some who
are Impostors only, or but coun-
feit Witches (as Juglers, Gyp-
sies, fortune-tellers, Figure-ca-
sters, Wizzards, Conjurers,
Calculaters of Nativities, with
false prophets and Prognosti-

cators, that presume to pre-
sage what Changes shall be ei-
ther in Church or State, should
be unpunished. But that true
and reall Witches should bee
truly and really punished, to
true and real intents. And that
Magistrates and men in place,
may wisely and justly preserve
and discharge a good consci-
ence, and do no otherwise (in
this Case) then as Josiah did,
2 King. 23.24. Where note, 1.
His wisdom in discerning;
They were spied out in the
Land: A word noting perspe-
ction, and circumspection; and
that both of the mind and sen-
ses. Shewing how both the in-
ternall and externall powers
of

of discerning should bee employed, and weighing both the Abstruse Myſterie, and more palpable materiall Circumſtances thereof. 2. His Integrity or ſincerity. That he might perform the words of the law, &c. Looking at nothing more then the honour of God, the juſtice of the Law, the Trueth of the Church, and the peace of the Common-wealth. But to take heed of doing (in ſuch a Caſe) as *Saul* did, 1 Sam. 28. 3. who may well be deemed now to have done al ſiniſterly. 1. Becauſe if the Intention of his heart had been right to cut them off; then doubtleſſe had it not been ſo ſoon diſpoſed to
consult

consult with them. 2. It is surmized hee lookt onely at his owne private sufferance by such, 1 Sam. 16. 14. and not at the Law of G O D or publique good. 3. The Jewish Rabbines say that hee did it enviously. Because the Diviners also foretold of his Ejection from the Kingdome, and of *David's* Election therunto. And something is observable to such a purpose, in that *Samuels* death, and the Witches execution are mentioned both together. Noting hee forbare to execute his malice upon them while *Samuel* liv'd. Because *Samuel* (a Prophet of the Lord) had also foretold the same. 4. Some learned

learned Protestants are of opinion that under pretext of Witches *Saul* now slew the Gibeonites, for which the judgment followed, 2Sam. 21. 1. Neither indeed want we the storyed Examples of GODS Judgements upon those that defamed, prosecuted, and executed them for Witches, that indeed were none.

Wherefore I make bold to propose here these Cautionary Quæries to bee considered, 1. Whether all kinds of Witches are to bee punished with one kind of punishmēt? And hereto I answer vulgarly at first hearing, God forbid. And doe confesse further, that I have
read

read divers Laws cited for diversdegrees of Mulcts & poenalties. Whereto I may adde also our owne Statute Law in that behalfe wherin (in my poor indgment) severall kindes and measures of poenalties are well Enacted against several kinds and degrees of Witches. And I could wish with all my heart, that in the execution it were but so strictly observed, as in the Law it selfe is wisely provided.

2. Whether a Witch is to be punished capitally for the Pact or for the Fact of witchcraft? I know some (both Papists and Protestants) that are eager for denouncing upon the Pact alone

lone, without any Fact done. And would have Witches cut off (as men kill Serpents) before they have once stung or poyson'd any. But (under correction of better judgments) I am bold also to pronounce my opinion. That although the meere Pact be mortall before God :. yet neither the Pact without the Fact; nor the Fact without the Pact, is to be Capitall before men. 1. Not the Pact without the Fact. For so it is not onely a meer spirituall sinne, a meer sinne of thought; but may be a meer Dreame or Delusion. Neither do I beleive there was ever in any a reall pact, without a reall Fact. For
the

the Devill does not now Confederates for nothing; nor will hee suffer his Associate to be idle. Neither is the Covenant, but for the Arts sake; nor the Art, but for the Practise. Neither yet can a Pact be well suspected, or prooved but by some kind of Fact. The Witch of Endor, 1 Sam. 28. was so Notoriously known to bee a Pacted Witch. that Sauls Servants could tell him of her, at first asking, and of the Familiar Spirit shee had, vers. 7. yet does shee onely plead against Saul, for alluring her to the Fact, and so subjecting her to the penalty of the Law, ver. 9; which plainly declares that
the

the Actor pleaded and the Guilty apprehended their Obnoxiousnes to the penalty of that Law from the FACT, and not from the Pact alone.

2. Not for the Fact, without the Pact. For then it is to bee conceived and Censured as the Effect of some other sinne or Crime, and not formally of Witchcraft . A parent (like as Witches use) curses his Child, and God sayes Amen to it. Hereupon the Child is obsessed, or strangely handled (peradventur perishes, a thing of two common Example) But what? must the Parent hang for the Malefice? no; and why? Because here is onely the

the Fact or Effect without the Pact.

3. Whether the Implicit Compact be lyable to the like poenalty as the Explicite? An Implicit Covenant is solely in the Faith and assent, now prodigious Effects may follow without any other Familiarity. And whether Familiarity so far forth as invifible Faith & Assent, be Felony, it is not in me to determine. Only I desire to be satiffyed what difference is between this, and the Faith and Assent in every deeply malicious sinne? For that likewise Implicitly makes a malignant Covenant with the Devill. Esa. 28. 15. Mee thinkes

thinkes there should bee some Differences made betweene them; and that very Demonstratively. I have labored to Excogitate them, but finde it Difficult to set them so really Disparate and distinct as I would, in Affection, Intention Operation. For to me there appears in all something of the same Corruption. And this very difficulty tells my Conscience what a wary discerning should here be for Censure and Pœnalty. Nevertheless I do not judg those, that shall proceed to judge them, upon a clearer distinguishing and discerning.

4. Whether one addicted to
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the speculative way onely ought to incur the same penalty with the operative Witches ? I am not of those that contend for the lawfulness of Magical science. Because I cannot reach (in my judgement) to conceive, how it can be preserved (by such as wade too far into it) in the pure Naturalls: but must needs (what through Ignorance or Arrogance) be polluted and deprav'd with some kind of delusions diabolicall. Notwithstanding doe I not reprove the knowledge of these things altogether. Lest I might reprove Moses and Daniel, Acts 7. 22. Daniel, 17. 20. Who knew them not to use

use or practise them ; But to
detect, and refute them : or
knew them to the perfection
of the understanding, not to
the depravation of the Will.
Yet doe I thinke those worthy
to bee reprehended that shall
affect, commend or promote
this studie, (A studie as the
most difficult, so the most
uselesse) yea and to be censu-
red too. But neverthelesse not
like the Operative that have
hereby wrought mischief or
offence to the disturbance of
peace and truth, in the Church
and State. Unlesse laying a-
side all Scrutiny and Con-
templation as touching the
Mirables of Nature, their Spe-
culation

Speculation be of Diabolicall
Magicke only : in Contempla-
ting and musing of (I cannot
tell what) Compact, Conven-
ticles, Rites, Sacrifices, Invo-
cations, Conjuratiōs, Charms,
Spells, Characters, Figures,
Circles, Barbarismes of words,
Prodigies of Fact, &c. Admi-
ring, adoring, boasting, com-
mending, teaching, &c. These
(as Masters and Professors in
witchcrafts) I thinke worthy
most punishment of all.

5. Whether a Passive witch
be to be punished by the Law
as well as an Active ? How ex-
treame were it therefore to suf-
fer from men ; because they suf-
fer from the Devil ? Can his ex-
cruciation

crutiation be a sufficient Cause for our Execution? I conceive the meerly passive therefore are here to be exempted. Because though the Devil works by them, yet it is without them, yea & oft times against them. Neverthelesse the mixtly passive, may be distinguished from those who are lesse to be pitied or spared because though they may now be somewhat passive, and the Devill (as it were) forcing them to malefice or mischief; yet they first were Active, and freely gave their consent so to do.

6. Whether a Witches own Confession bee sufficient to hang her? I cannot see (in the maine)

maine) but a Witch may be condemned out of her owne mouth as well as any other Malefactor. For her owne mouth can speake her owne guilt best, and may not amisse be taken for a right discovery of her own Conscience. Nor doth her Sexe any whit invalidher own testimonie against her self. Nevertheless it would be wel considered whether she was forced to it, terrified, allured, or otherwise deluded. And withall, if in her owne mind and perfect senses; If not out of some Melancholy humour or discontentment working to say any thing through tediousnesse of life; If her Recollection

collection or recantation may not stand with more probability if they be not meer impossibilities whereof not a Circumstance tending to such a matter, can bee made to appear. But it matters not much, though shee talke of never so many monstrous or ridiculous Delusions or absurdities, (for the Devills Actions are now to be admitted for no lesse) if so be some Reality of depraved Affections, Intentions, or Effects may be observed therein.

7 Whether a Iury may with a safe Conscience give up their Verdict in finding such or such an one for a witch? Doubtles it may be done. For whatsoever sinne or Crime is punish-

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able before men, is also Convincible by men. Otherwise all Lawes against them were to no Effect. For the Law is not to be Executed before the Sentence bee pronounced ; nor ought that to be before Conviction. Neither is it requisite that so palpable Evidence for Conviction should here come in, as in other more sensible matters. It is enough if there be but so much Circumstantiall prooffe or evidence ; as the Substance, matter, and Nature of such an Abstruse mystery of Iniquitie will well admit. But withall I could wish that these Twelve good men and True, were not Impannelled

pannelled of ordinary Country People: but of the most Eminent Physitians, Lawyers and Divines, that a Country could afford.

8 What if there be no such maine Evidence against Witches; Are they therefore to be Tolerated or to Escape? Some are of opinion that a strong Presumption is enough to cut them off: but that were a strōg Presumption indeed; others, that it is good to hang thē out of the way however for terror and Examples sake: A terrible thing indeed, to make them Examples in the Punishment that are not yet fully found to be Examples in the offence.

Others would have it done and it be but for their repentance and Conversion. Because (say they) Witches will never thinke of Repenting till they come to the Gallows. Were it so, it were then happy for the Wretches; But say it were so, Gods mercy excuses not mans Injustice, but aggravates it. In my mind therefore this is safest, and satisfactory; where God hath denyed man full evidence, it is not for mans Justice to fall to Execution of vengeance : Nor is that to be called Tolleration where Conviction is wanting. This is plain in more sensible Cases (as of Murther, Theft &c.) where
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the Law proceeds not (though upō never so strong Presump-
tions) for want of Plenary and
particular Evidence; and why
not here sith it is a Matter more
occult? And if it remaynes so
occult, as not to come within a
Legal conviction; it is a signe
God hath reserved such for his
owne Iustice and Vengeance
which all their devillish Dark-
nesse shall not be able to elude,
Malac. 3. 5. Hee will draw neare
to their Iudgment though they
think themselves never so far
from mans. He will be a swift
Witnesse against them, when
mans is either slow or insuffici-
ent.

12 Case. *Whether a Witch may repent, and so be saved?*

I know the Churches of old have been so Charitable, as to suppose their Conversion: and to that purpose, have (in severall Cases) proposed their penance. And I read in Story of the Notable Repentance of certaine Pope Witches; with the miraculous signes of their salvation. And have heard the Tradition, how the Devill has been forc't to cast up and Cancell some such pacting Indentures, though written with the Partyes owne Blood. I will conceive withall, that Witches have as great Cause as may be to recant them of their bargain,

gaine, and Labour to returne. Because they have made a Covenant with one, that (on his part) never intended to performe the least Tittle promised, otherwise then præstigiouſly. They ſerve a hard Maſter, that hates them according to an irreconcilable Enmity, Gen. 3. 15. notwithstanding all the pretended Familiarity: and not onely ſo, but renders them hatefull both to God, & Men. That infeſts their habitation night, & day; torments them ſleeping and waking; terrifies them with glaſtly ſights, & hideous ſounds; makes them familiar to the moſt loathſome Creatures, wherein are leaſt

footesteps of the Creator to be perceived. Haunts them continually, to be still employing their Imps about one Mischiefe or another: and will not suffer (would a Witch be so good) to remove the evill done to any one, but by transferring it upon some other; or else threatens to inflict it upon themselves. Keeps them alwayes poore, leane, naked, diseased, discontented; and deludes them utterly in their most Imaginary pleasures and Contentments. If they chance to steale any thing after a prodigious manner, he straightwayes as præstigiouly conveys it from them againe; or so infects

fects it that it is nothing usefull to them. And after once wholly his seekes to betray them to Temporall Iustice, that so he may the sooner get them into his infernall Possession; and this he is the more eager upon, lest peradventure having wearied themselves in this way of wickednes it might come into their minds to repent them at length. And thus we have the Devill also fearing their repentance; and by that it should seeme there is some hopes of them. There would be more hope if wee could heare God promising and promoving it. But God hath universally declared himselfe for their damnation.

nation. Malac. 3. 5. Revel. 21. 8. and 22. 15. And it is safest alwayes to judge after his Sentence. Wherefore though witches may have some slender thoughts and wishes for salvation, as had Balaam, Numb. 24. 10. Yet I cannot but thinke it a rare thing still for Magitians to come and worship Christ. Mat. 2. 1, 2.

As to the Case therefore; to say that of Witches, Some may Convert and be saved; some cannot Convert, but shall bee Damned. This were to leave the Case as Indefinite, as I found it. For lesse then so cannot be determined concerning the least of sins. Give me leave therefore

therefore to declare the Iudgement of my Conscience both somewhat more determinately and distinctly. viz. That the Arted Passive and simply De-luded Witch may repent and be saved: But the solemnly Pacted, maliciously Active, and utterly Apostate Witch neither can, nor will, nor shall. The Arted Witches, Act. 19. 13 Converted and so were saved. For the word of God prevailed to that Purpose. vers. 20. Yea they beleved and shewed their Deeds. vers. 18. But Simon Magus though hee used the meanes of Salvation (hee beleved, wondred and was Baptized, Act. 8. 13.) Yet neither

ther had hee part nor lot in the matter of Sanctification or Salvation, ver. 21. yea, though the Apostle puts a peradventure upon his Repentance, Prayer, Remission; yet is hee peremptory upon his Reprobation, vers. 22. 23. And all is because of the Diabolicall and Indissoluble Pact the Bond of Iniquity. So the Damsell, Act. 16. 16. 17. 18. A meerly passive Witch (whose Divination or Soothsaying was forced thorrow a Dæmoniacal Possession) was saved no doubt. Of which her opportune Occursion, her Confession, her Application of it, her perseverance, with Satans Ejection out of her, are sufficient.

sufficient Testimonies. But I cannot say so much of Iezabel and the witch of Endor, who were malicious active witches. Manasseh likewise (though some think hee was no Witch himselfe, but only a Consulter, a Favourer and a promoter of them) yet (led by the many notable Expressions, 2 Chr. 39. 6.) I rather conceive he was a very Witch. Neverthelesse it is said he sought the Lord, and prayed, and the Lord was entreated of him, vers. 12. 13. But he was no Apostate Witch. For it is not spoken of him til after his Conversion. He then knew that the Lord he was God, v. 13. But Simon Magus and Elymas

mas the Sorcerer (two Apostate witches) who would have hired the power of the holy Spirit for money, who maliciously sought to pervert the faith & truth of Christ. These therefore the Apostles (Peter and Paul) denounce expressly for damned Reprobates, Act. 8.23. and 13.8,9,10.

To conclude, when I shal be instructed, of any one particular and specifique sin, so neare to the sinne against the holy Ghost as this of Witchcraft: Or that there is any other blasphemy more imputing the works of the Devill to God, or the workes of God to the Devill: or such an Anti-christian
Mysterie

Mysterie of Iniquity with lying wonders, and strong delusions, 2 Theff. 2. Or such a giving heed to seducing spirits and doctrines of Devills, 1 Tim. 4. Or such a treading under foot the Son of God, counting the Blood of the Covenant a vaine thing, and doing despight unto the Spirit of grace, Heb. 10. Or in very deed such a sin unto death, 1 John 5. I say, when I shall be instructed that the sin of Witchcraft is not all this: Or if there bee any other specificke particular sinne so like to all this, as is the sinne of Witch-craft: Or to which both the Scripture phrases and properties that Divines make

make of the sinne against the Holy Ghost, may bee more aptly and fully apply'd, then shall I bee convicted in Conscience to bee more remisse in my Judgement against the Pacted-A&ive-Apostate Witch.

FINIS.

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